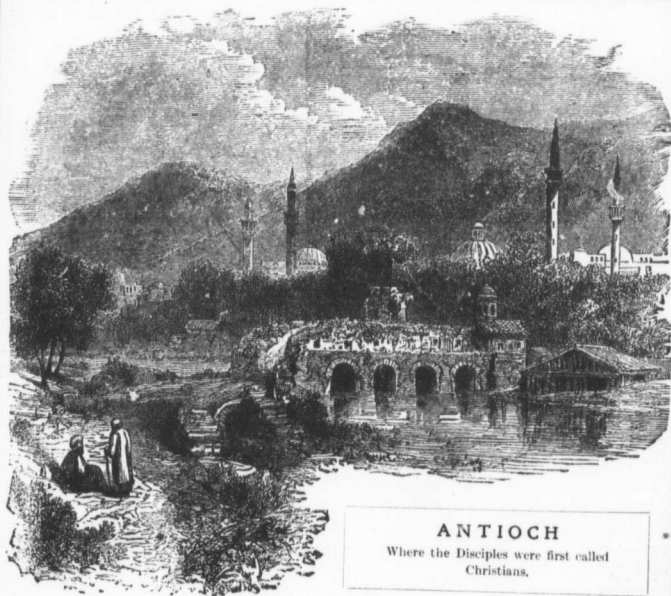


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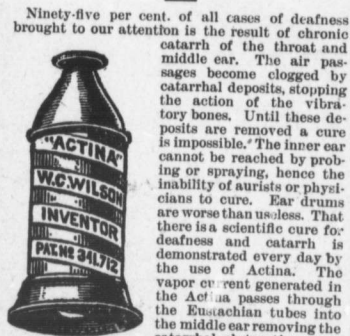
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At the Gate.

BY SUSAN COOLIDGE.

"For, behold the kingdom of God is within you."

Thy kingdom here?
Lord, can it be.
Searching and seeking everywhere
For many a year,
"Thy kingdom come" has been my prayer.
Was that dear kingdom all the while so near?

Blinded and dull
With selfish sin,
Have I been sitting at the gates
Called Beautiful,
Where thy fair angel stands and waits,
With hand upon the lock, to let me in?

Was I the wall
Which barred the way,
Darkening the glory of thy grace,
Hiding the ray
Which, shining out, as from thy very face,
Had shown to other men the perfect day?

Was I the bar
Which shut me out
From the full joyance which they taste
Whose spirits are
Within thy Paradise embraced—
Thy blessed Paradise, which seems so far?

Let me not sit
Another hour,
Idly awaiting what is mine to win,
Blinded in wit,
Lord Jesus, rend these walls of self and sin,
Beat down the gate, that I may enter in.

Encouraging Words.

If you cannot be a leader
In the crowd that pours along—
Raise the fallen, lying prostrate
Under foot amid the throng.

If you cannot fire the nation,
If you cannot stir the race,
Lay cool hands on aching foreheads,
Give sad hearts a resting place.

If you cannot reach the strangers,
Gather in the men you know;
Teach your friend the way to glory—
Draw your comrades where you go.

Though your work be never mentioned,
Though your name may not appear,
Speak one word for Jesus only,
And the Lord at least will hear.

The Teacher's Prayer

REV. W. BOWMAN TUCKER, M.A., PH.D.

Breathe in me, Lord, that I may live,
And grow, and bring forth fruit for thee;

Make me anew, thy Spirit give,
So I thy witnesser shall be.

Give sight to me that I may see
The wonders of thy Holy Word;
Give me a will disposed to be
Obedient to my loving Lord.

Make me a teacher, strong and true,
Reflector of thine own full light,
By grace of person, able, too,
To magnify the way of right.

Thy hallowed inspirations give
Through earth's bright hues, the
lighted sky,

And by the common life we live,
And by the Life that lived to die.

Companionship was Christ's blest way
Of teaching truth and saving men;
So may my life from day to day,
In intercourse exalt thee then.

And as Emmaus roads lead on
To hearts made warm through truths
made plain,

To revelations of the Son—
So speak through me to men again.

Assured of truth, I would truth speak,
Conviction ring in every word;
As thou, my Lord, blest Teacher, meek,
So spake as never man was heard.

So would I teach that beauty rare,
And born of heaven's eternal fount,
May be the outcome of my care;
Reflection of the Holy Mount.

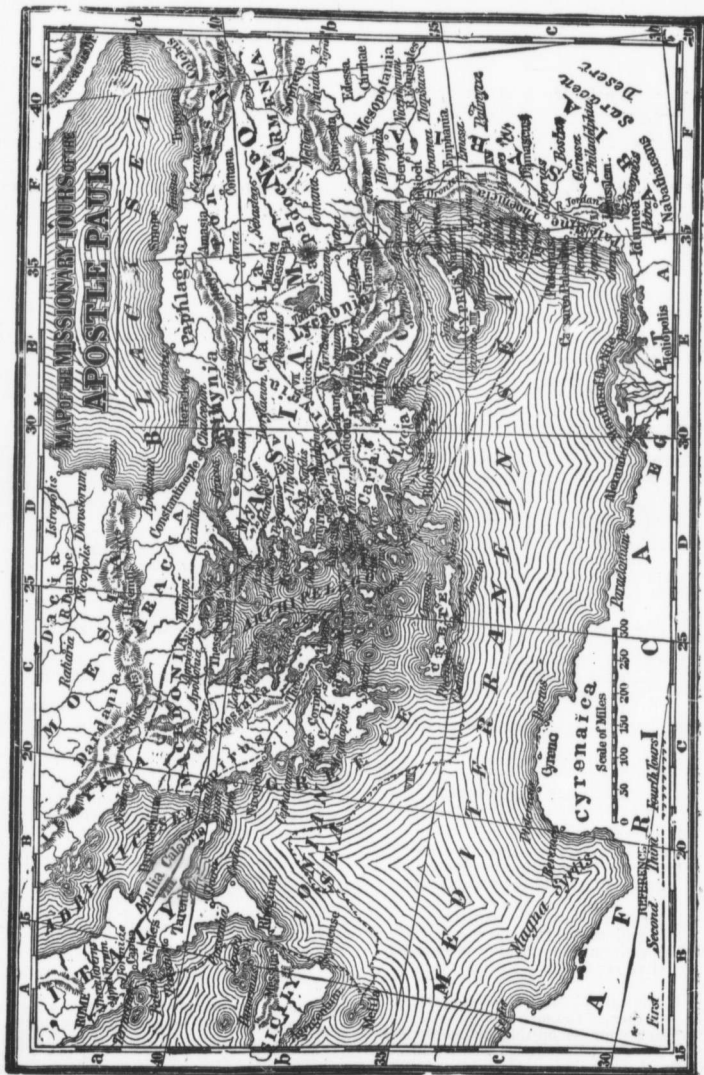
Make strong my strength, my faith in-
crease,

My love for all men, let it flame,
That, Christ-like, I may never cease
To teach to all thy holy name.

And while I live and show to men
How thou wouldst have men live for
thee,

So may I live with grace within,
Men glorify my God in me.

Shawville, Que.



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SUNDAY SCHOOL BANNER

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Vol. 36

MAY, 1902

No. 5

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which we were unable to incorporate. The whole, as originally prepared, was ingenious and striking. What we do publish commends itself:

MATTHEW MEN	MARK MUST	LUKE LABOR FOR	JOHN JESUS IN
ACTS ASKING AND	ROMANS RELYING, 1ST	CORINTHIANS COMPLYING AND	
2ND CORINTHIANS CARRYING THE	GOSPEL TO		EPHESIANS EVERY
PHILIPPIANS ART OF THE		COLOSSIANS COUNTRY,	
1ST THESSALONIANS TEACHING	2ND THESSALONIANS THAT		
1ST TIMOTHY THOSE WHO	2ND TIMOTHY TRUST	TITUS OIL AND	
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1ST PETER PERPETUAL	2ND PETER LEASURES, FOR		
1ST JOHN JESUS	2ND JOHN JUSTIFIES IN		
3RD JOHN JUDGMENT AND GIVES	JUDE JUST		
REVELATION REWARDS.			
—Augsburg Teacher.			

A Help Toward Memorizing the Books of the New Testament.

The following novel method of memorizing the Books of the New Testament was prepared by Mr. Gordon B. H. Robinson, a Sunday School teacher of the Upper Frankford Church, Bloersville, Pa. It is published by request of the author, who is anxious to get it before the teachers and scholars of our church to aid them in memorizing these books. There were other beautiful features prepared,

When you get in a tight place, and everything goes against you, till it seems as if you could not hold out a minute longer, never give up then, for that is just the place and time that the tide will turn.—Harriet Beecher Stowe.

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Sunday School Banner

W. H. WITHROW, D.D., Editor

TORONTO, MAY, 1902

To Our Sabbath School Superintendents, Teachers and Officers

Dearly Beloved,—

Too high an estimate cannot be placed upon the glorious work in which you are engaged, forming the character and inspiring and directing the life of such multitudes of the children and youth of our country. In the conversion of the soul and instruction in the Word of God you are building up the nation, the Church of our Christ, and the kingdom of our God. Truth, purity, righteousness, love, are set as our guardians and guides. Evil must be shunned and averted as well as good sought and secured. In this view the General Conference of our Church has made distinct provision for temperance work in all our schools, and for inculcating principles of total abstinence from all intoxicating liquors. As you are aware, also, our General and Annual Con-

ferences and Sabbath School Conventions have declared themselves frequently and persistently in favour of the legal prohibition of the liquor traffic, so fraught with sin, evil, degradation, crime, and woe to the person, the home, and the commonwealth.

In the advance of the prohibition movement, there is now an unprecedented conflict upon our people, a struggle to obtain by legal enactment the abolition of the saloon and the treating, drinking bar. We are not indifferent to the place of moral and social effort in this movement, but we appeal also to public opinion and public law, and feel at this juncture the importance of employing every available agency in arousing the public mind upon this tremendous public issue. Our Sabbath Schools can greatly aid in this work of begotting and maintaining public interest, and will themselves be immensely profited by the effort and achievement. By special lessons, by singing temperance hymns, by participating in temperance meetings, by pledging, by banners, mottoes, and processions, much can be done in a proper spirit and way to revive the old-time energy and carry our noble cause on to victory. We respectfully solicit in this important business your most earnest co-operation.

By order of the Ontario Section of the General Conference Standing Committee on Temperance, Prohibition, and Moral Reform.

- A. CARMAN,
General Superintendent.
W. KETTLEWELL,
Chairman of Committee.
D. L. BRETTHOUR,
Secretary.

A Call to Duty

The above ringing bugle blast is the official summons to action of the specially constituted authority of our Church, to which is assigned the duty of representing and acting for the General Conference in the great temperance crisis now before the Province of Ontario. We feel

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persuaded that our schools will welcome this summons as the call of the Church, the call of duty, the call of God. Let concerted action be promptly taken. Above all, let earnest prayer be offered for the aid and guidance of the Divine Spirit, that the grace of union, of faith, of consecration, and of earnest effort may be abundantly given to every officer and superintendent, to every teacher, and to every scholar in all our schools.

The Temperance Lessons

ONE of the great advantages of the International Lesson System is the regular publication in hundreds of religious and secular papers of Lesson Notes. This applies especially to the temperance lessons which, thanks to Miss Willard and the W. C. T. U., were secured once a quarter. This gives an opportunity for presenting the Gospel temperance argument in secular papers in which otherwise it would be impossible to have it printed. The authorship of these notes command the respect of even their opponents. In *The Times-Herald*, of Chicago, one of the leading papers of the second city in the United States, Dr. J. L. Withrow prepares these notes. Dr. J. L. Withrow was for eleven years pastor of the leading Presbyterian church in that city, and has now returned to Park Street Church, Boston. He received the highest distinction possible for any Presbyterian minister, being elected Moderator of the General Assembly of the Presbyterian Church of the United States. Few men stand higher in public opinion in that country. It is an immense gain to temperance when such a man presents such a tremendous arraignment and indictment of the liquor traffic as did Dr. J. L. Withrow in a nearly two-column article of lesson notes on the last International temperance lesson. We hope the convention will resist to the utmost any attempt to remove these temperance lessons from the Sunday School scheme. We quote a few of the paragraphs from *The Times-Herald* article:

"There is absolutely nothing good to be said of the drunkard-making business. It is not a business. It has no rights to the name of a business. It is an outlaw. The Holy Bible declares that 'no drunkard shall enter the kingdom of heaven.' Much less shall the drunkard-maker.

"Meanwhile, every sane soul is responsible for whatever frightful results follow if he indulges. Recently I read in a Chicago newspaper an editorial note, which I insert:

"What a temperance lesson it was when the other day, during the session of the court which was to dispose of the child of a drunken mother, the babe died in its mother's arms before the bench, as the physician present testified, of starvation. And this happened in Chicago, in the midst of a city dominated by the saloon. Judge, lawyers, policemen, and witnesses all shed tears; the maudlin mother was the only person present unmoved. It is a pity we have not some John B. Gough to tell the story in words that burn. Is there no painter to immortalize himself by putting it on canvas? Reproduced by photogravure and scattered broad cast, what a sermon it would prove."

"On whose soul lies the responsibility of that child's starvation and that drunken mother's horrible degradation? One will answer that 'the good people of Chicago are to blame.' Measurably they are, and retribution will overtake those who do nothing and say nothing to make a scene like this impossible. Another answer is that the drunkard-makers are accountable. They are. And if there is such a thing as everlasting damnation, hounding a lost spirit through all the depths and darkness of hell, I believe the liquor-sellers, by whose traffic this beautiful woman was degraded, will be thus pursued."

Temperance in the Sunday Schools and Leagues

AT the meeting of the executive of the joint Epworth League and Sunday School Board of the Methodist Church, held in Toronto, on March 31st, the Rev. Dr. Carman in the chair, the following resolution was unanimously adopted:

"Whereas a great moral question is projected into the field of thought and action, namely: The prohibition of the liquor traffic in several of the Provinces of the Dominion,

"Therefore, resolved that, in harmony with the often repeated and strongly expressed judgment of our Annual Conferences and of the General Conference, our Epworth Leagues and Sunday Schools are urged to co-operate with the measures devised by the Methodist Church in the strenuous endeavor to awaken and pro-

mote sound temperance and prohibition sentiment. They are urged to do this by conducting a vigorous pledge-signing campaign, by discussion of the evils of intemperance and their best remedy, by giving temperance recitations, with temperance hymns and songs—anything and everything that will help to crystallize opinion and lead to such action as will best meet the needs of our country in this great crisis."

It was felt in this committee, as this great question had come so strongly to the front, and a verdict of the people on the liquor traffic was inevitable in several of the Provinces, that advantage should be taken of the occasion by our Leagues and schools for promoting a great temperance revival. The reports from some hundreds of our ministers to Secretary Crews showed that the Leagues were doing very efficient work in promoting Christian life, forming Christian character, and building up the interests of Christ's kingdom on earth. Although the membership is slightly less than in the outburst of enthusiasm of its early days, yet it is believed that, like Gideon's army, the tried and true who remain are of the more earnest and strenuous type. I believe it is our own judgment that nothing will so arouse the energies and moral enthusiasm of the Leagues as their taking part in this great crusade for the deliverance of our land from its greatest curse.

There is a great advantage in having a definite object, in fighting not uncertainly as one that beathes the air, but in seeking a concrete result—an overwhelming vote for prohibition. This is not now an academic question, but one of intensely practical character. It involves either a defeat, that I believe would retard prohibition for many a long day, or a victory that will secure its immediate adoption. We believe that we are on the eve of a great temperance revival, that we may take advantage of this rising tide of public opinion to sweep away the saloon system that has been so long the chief enemy of all righteousness in our land.

Our Leagues are urged, with their youthful zeal, under the wise guidance of the leaders of our Church, to swell the tidal wave which is rising higher and higher. The Rev. Dr. Potts declared, on behalf of the deputation which waited on Sir Wilfrid Laurier with reference to the former plebiscite, that the Methodist Church, though divided in politics, was a unit in prohibition sentiment. The strong resolutions of the Committee on Temperance Reform, published in The Guardian of April 2nd, emphasized the

importance of united and earnest action in this great crisis which is upon us.

Pledge the Scholars

"I hereby solemnly pledge myself that, God helping me, I will Abstain from the use of all Intoxicating Liquors—a beverage; from the use of Profane Language and all Bad Books; and the use of Tobacco in any form."

Such is the pledge which our Book Room, under the authority of the General Conference, has printed in our Sunday School class-books—a pledge to which the teachers and officers are requested to secure the signatures of the scholars. Yet this involves a good deal of labor and is often overlooked. A method has been adopted in the Metropolitan Church, Toronto, under the inspiration of that veteran Sunday School teacher and temperance worker, J. J. MacLaren, K.C., LL.D., and other faithful men in the temperance cause. The pledge was written in handsome script with colored chalk on the blackboard, and after due explanation of its significance, the scholars were asked to repeat the words, and with uplifted hands solemnly attest their subscription thereto. This is the first general adoption—that we know—of a method of making a solemn attestation approved by the Ontario Legislature at its last session. Only two persons in the whole school, as far as known, hesitated to take this solemn temperance pledge. The clause about tobacco was left optional, and a few, a very few, hesitated to take it. Cannot this method be adopted in all our schools?

We would suggest that previous to such simultaneous action in the school, pledge-cards should be sent with the children to their homes to secure the co-operation and approval of the parents to the signature of their children to such pledges. We believe that very few parents, even if not of pronounced temperance principles themselves, would not gladly encourage their children to adopt such a pledge as would save them from the moral shipwreck which has overtaken so many of the brightest members of Canadian homes. In this forward temperance movement we covet for our Leagues and schools an active part.

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The International Sunday School Convention, Denver, Colo.

WE hope the Canadian representation will be a full one. Important questions will come up, in which we as Canadians are vitally interested. It has been hinted that some change may be proposed in the plan of having a temperance lesson every quarter. We believe that Canadians will resist that attempt. We would regard with serious alarm anything that would affect the spirit and practice of the uniform lesson system—the same lesson for all of the schools and the whole school. Our own Dr. Potts is scheduled for an address, and with the others of the Canadian contingent will well maintain the reputation of Canada.

The city of Denver is one of the most beautiful in the Middle West, not long since the Far West. The great and stately city, with magnificent public buildings, great parks, stately boulevards, has grown up within a very few years in what was a sage brush plain. It has an altitude of a mile above the sea, has a remarkably pure and bracing atmosphere, and commands one of the most majestic outlooks of the great range of the Rockies, showing Pike's Peak and others of the Titan brotherhood. It is interesting to know that this highest mountain in the State is the monument of the brave American pioneer, who afterwards was killed in his attack on York, now Toronto, in the year 1812.

Side Trips.—Arrangements will be made for numerous excursions to and through the Rockies. One of the most attractive of these is the visit to the weird scenery of the Garden of the Gods, and the ascent of Pike's Peak, within a few hours of Denver. Another magnificent ride is that of a thousand miles "around the circle," as it is called—through Pueblo, the Royal Gorge, over the Marshall Pass, eleven thousand feet high, Uray, and Uarango—one of the most magnificent rides we have ever had. We wish it were in our power to attend this great convention, but demands of duty elsewhere render that impossible. Those who are able to go will find it one of the most magnificent trips of a lifetime.

Magazine and Review for April

The illustrated articles on "The Irish Palatines in Canada," by C. C. James, Deputy-Minister of Agriculture, Ontario,

are attracting much attention. The half-tones are from his own photos made in Ireland. An article on "Legal Luminaries of England," by Dr. S. B. Cadman, abounds in clever sketches and good portraits of living or recent British judges. "The Transformation of Burma," by E. H. Harmer, a high authority, shows, with graphic pictures, the beneficence of British rule. Pastor Felix (A. J. Lockhart) gives an admirable study of Henry Timrod, a Southern poet. "Civilizing the Indian," in both Canada and the United States, is the subject of two illustrated articles by expert authorities. "The Martyrdom of an Empress" tells the tragic tale of the life and death of the Empress Elizabeth of Austria—one of the saddest tales in all history. Isabelle Horton's touching story, "The Wedding Ring," is a strong plea for prohibition. "Oublee's" serial grows in power. In pictures and poems this number has a striking Easter flavor.

Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 a year; \$1.00 for six months.

Improved Teaching

THE Rev. P. K. Dayfoot, Port Hope, writes to The Globe as follows: There are in the Province of Ontario 5,800 Sunday Schools. The scholars number 423,500. They are gathered in classes of all kinds, from the primary to the Bible-class, and of all sizes, from the small group of half a dozen bairns to the assembly of scores, or possibly hundreds of men and women. The vast majority of these schools are located in rural districts, amid narrow conditions, subject to many and formidable hindrances, and in many cases able to keep the door open but half the year. These schools and scholars must have teachers, and it speaks well for the spiritual life of our land that there are 51,500 earnest men and women, who are willing to leave their homes on Sunday, after a busy week, and spend an hour in the endeavor to bring a class of young people face to face with the Word of God.

The writer knows of two teachers in one school who never see home or sleep till long after midnight of Saturday, but who punctually are with their classes by ten o'clock on Sunday morning, and such cases are lamentably frequent. All honor, then, to this army of self-sacrificing teachers. We are now face to face with a serious problem. How can we

secure the needful quality of teacher for our Sunday Schools? Heretofore it has been deemed sufficient that a teacher be pious and fervent. These are certainly requisites, and so important that without them any Sunday School teacher would be unfitted for that special class of work. But there are other qualities that are of almost equal importance. The general intelligence of our country has rapidly advanced of late. The standard of education has steadily risen until even a third-grade certificate is no longer granted, and the young people who sit five days each week under trained instructors are not content with an inferior teacher on the Lord's day. Even the small scholars appreciate good teaching. The principal of a high school was recently a volunteer supply for a class of boys ranging from nine to twelve years, and the lads were enthusiastic in their request that he should remain with them.

How are we to meet this problem and solve it? There is but one way. Our teachers must be trained. But how? The average teacher is far removed from the Bible training school, or any similar institution. Fortunately a system has been devised that in many cases is admirably meeting the need. That is the normal training course, which for several years has been conducted under the auspices of the Ontario Sabbath School Association. The course is outlined by Professor Hamill.

The Ontario Sabbath School Association holds examinations in June. Write Sabbath School Association Room, 25 Manning Arcade, Toronto, for information. Prof. Hamill's books are sold by our Book Rooms, Toronto, Montreal, and Halifax. They are admirable and very cheap. "The Legion of Honor," parts I. and II., 25 cents for both. Our own Prof. McLaughlin, of Victoria, has a little book much prized by those who know it. Rev. A. Andrews has also a good book for teachers. (All for sale at our Book Rooms.)

The fewer the words the better the praver.



SALOONKEEPER—Look here, we will have to go out of business if I see best customers keep dying off like this. (Looking at Drunkard's Graves.)

BREWER—Don't you worry! There are plenty more where they come from—for an enterprising man. (Pointing to the Public School.)

Rum's Recruits

Our temperance cartoon conveys a very impressive lesson. The army of drunkards depleted by death every year must, the trade frankly tells us, be recruited from the boys. Those who will be in a few years the victims of the drink traffic throughout our land, in our prisons, in drunkards' homes, or in drunkards' graves, are now the boys at school. Shall we let the rum mill grind out this dreadful grist year after year? This is the question now before the temperance electors.

Missionary Literature

"Ten Years in Burma." By Rev. Julius Smith. Cincinnati: Jennings & Pye. New York: Eaton & Mains, Toronto: William Briggs. Pp. 326. Price, \$1.00 net.

Notwithstanding the flood of books from the press, it is often difficult to get ideal Sunday School libraries. There has recently been developed a new depart-

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ment of literature which fully meets that need. These are live books on missions, such books as MacKay of Uganda, our Canadian MacKay of Formosa, our Canadian Geddie of New Hebrides, Hall of Corea, and Rijnhart of Thibet, have more than the romance of fiction and combine outlook and uplift that benefit alike head and heart. A devoted missionary said to us yesterday that she scarce heard of missions and knew nothing about them until she came to college, when the Student Movement led her into the foreign field. Please God that cannot be said of Canadian Methodism of the future. Our pulpits and papers ring with the call of God and his church "to disciple all nations."

Another fascinating book on missions is that under review. The account of the comparatively little known British dependency of Burma is one of fascinating interest. Here some of the most notable missionary triumphs have been won from the time of Judson down to today. The story here told is one of thrilling interest. No chapter will touch all loyal hearts in Canada more than that which enumerates the benefits of British rule in Southern Asia. Had this been written by a Britisher, it would be thought a parti-coloured statement. But all through the book runs generous recognition of, and thanksgiving for, the justice and generosity of British administration. In Rangoon the ballot for the election of commissioners for civic government "is allowed freely to all Europeans and Americans on exactly the same conditions. They are not required to become British subjects, and never intending to do so, have the ballot the same as Englishmen. The writer knows of no more extreme an example of democratic principles." How different from Kruger's oligarchy.

The Cosmopolitan Magazine, which is so violently anti-British and pro-Boer, bitterly denounced the Indian administration during the famine, and sent Julian Hawthorne as a commissioner to expose Britain's wrong-doings. But like Balaam, though summoned to ban he could do nothing but bless. The author tells the story in a way to make our souls thrill with patriotic pride. In two years the Government spent \$92,650,000 in famine relief. The gigantic spectres of plague and famine were fought by the Christian Government with a devotion and a zeal unparalleled in the history of the world. Let this book be placed in every Sunday School library. It is beautifully printed and illustrated.

A Canadian Missionary Hero and Martyr

"The Life of Rev. William James Hall, M.D., Pioneer Missionary to the Pyong Yang, Corea." Edited by his wife, Rosetta Sherwood Hall, M.D. Illustrated. New York: Eaton & Mains. Toronto: William Briggs. Pp. 421. Price, \$1.00 net.

We are proud of this noble young Canadian who ended his hero life at the early age of thirty-four and left a record which will be an inspiration for long years. The book is remarkable in its composite character. The different chapters are written by many missionary and other friends as a tribute to his memory, including his Canadian pastor, Rev. D. Winter, and Dr. Kilborn, of our mission in China.

Mr. Hall was born in Glen Buell, near Brockville. He was converted in the old stone schoolhouse of his native town. He was brought up on the farm, learned carpentering, went to the medical department of Queen's University, organized the first Y. M. C. A. in any medical college, became one of the first student volunteers in Canada, received training in Dr. Dowkont's missionary school, New York, doing missionary work in the slums of the city.

Of this he writes: "O blessed work for Jesus! How wonderfully he pours his blessings upon us as we endeavor to obey his command, 'Preach the Gospel, heal the sick.' Praise God for the privilege of walking so closely in the footsteps of our Master. He sweetens the bitterest cup and smooths the roughest way. He comes nearest to those who most need his help. How much easier it is to find the entrance to the heart, when we show people in a practical way that we love them. I have had Jews and Roman Catholics take me by the hand, and lift it to their lips and plant the kiss of gratitude upon it."

He was assigned a Sunday School class of two, and asked for more. "See how you get on with what you have," said the superintendent. He soon reported that he could manage one, but not both. Never was a more unselfish man. He would give the very bread out of his mouth to help another. He gave an older man his last five cents to pay his car fare and walked three and a half miles home himself. His life was one of constant privation. He cultivated literature on a little oatmeal; hadn't money to pay for his diploma till at

the last moment it came in answer to prayer. He volunteered for our mission work in China, but by arrangement was sent by the Methodist Episcopal Church to Corea instead. He walked twenty-five miles from the port to the capital, and soon set out on a journey of seven hundred miles, visiting the interior, most of it on foot, sometimes forty miles a day, at times reduced to his last cent.

During the war between China and Japan he served with devotion the wounded on both sides, was seized with typhus fever, and after four years' service in that difficult field was called home to heaven. The book is beautifully illustrated, and has a touching tribute from his devoted wife.

Book Notices.

The Paraclete. A Series of Discourses on the Person and Work of the Holy Spirit. By William Clark, M.A., LL.D., D.C.L., F.R.S.C. Professor of Philosophy in Trinity University, Toronto. The Slocum Lectures, 1899, delivered at the University of Michigan. Edinburgh: T. & T. Clark.

This book is on the most important subject that can engage the human mind. The age in which we live is most emphatically the dispensation of the Holy Spirit. Yet not all Christians realize as they should the privilege they enjoy, the obligation under which they rest. In this volume both of these are clearly and cogently set forth. The exposition of the various Scriptures on this solemn subject is lucid and luminous. No Methodist writer could be more clear and explicit on the subject of the Witness of the Spirit, the doctrine so strongly emphasized by John Wesley, than the author of this treatise. This witness is not the privilege of a few favored saints. This is a personal witness to a present relationship, not to any past or future condition, but to one now existing. The sense of adoption, of sonship, enables the renewed soul to cry "Abba, Father," and to rejoice in God's mercy, his grace, in all that is his.

But there must be corroborative evidence of this inner witness to convince the world. If the Holy Spirit dwell in the soul, then shall a man bring forth the fruits of the Spirit and the graces of the Christian character. The Divine Paraclete is the Spirit of truth, of love, of sacrifice, of holiness. "If any man hath not the Spirit of Christ, he is none

of His." If He dwells within, the spirit of love, of sacrifice, and of heavenly-mindedness should be manifest to all. Professor Clark's notes on the Gift of Tongues and the Sin against the Holy Ghost are eminently judicious and convincing. The whole treatise is one whose lucid English makes it an intellectual pleasure to read, and whose practical teachings cannot fail to bring spiritual profit.

"The Saving Word." By A. Demarez. New York: F. S. Bellevue. Toronto: William Briggs. Pp. vi-147. Price, \$1.00.

The make-up of this book is very remarkable. It consists entirely of quotations from Scripture arranged to make a sort of formal theology under the heads: God, Man, Christ, Sin, Death, Resurrection, etc. It shows what a wonderful book the Bible is. But while the Bible is inspired, the arrangement of texts is not, and we think that sometimes as under the headings Disease and Healing a meaning is assigned to the texts which may not always be in our judgment correct.

"The Things Above." By George G. Findlay, B.A., D.D. London: Chas. H. Kelly. Toronto: William Briggs. Pp. 256. Price, 1s.

This is another of those tall, narrow, breast-pocket books, one of the "Helps Heavenward Series," so shaped that those that run may read. It is full of wise and thoughtful suggestions, expressed in admirable literary form. They treat such important topics as The Things Above, Serving and Waiting, The Ascension and Resurrection, Blessed are the Dead, Thy Father's House, The Transient and Abiding.

"The Life of Love." By James Mudge, D.D. Author of "Honey from many Hives," etc. Cincinnati: Jennings & Pye. New York: Eaton & Mains. Toronto: William Briggs. Price, 25 cents. Postpaid, 29 cents.

Dr. Mudge is one of the best known writers in American Methodism. He combines elevation of thought, fervor of spirit, and literary grace. These are short, suggestive articles, with such striking titles as Large-Type Christians, The Science of the Saints, Slaves, Hirelings, Sons, Godfulness, and the like.

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Descriptive and Explanatory Index

OF PERSONS, PLACES, INSTITUTIONS, MANNERS AND CUSTOMS REFERRED TO IN THE LESSONS.

Agabus.—Lesson V.—A Christian prophet. Nothing concerning him is known except what is stated in Acts 11. 28, and 21. 10, 11.

Barjesus.—Lesson VII.—Jesus—a later form of Joshua—was a common name among the Jews. "Bar" means son. This sorcerer, like most of his kind, had succeeded in duping men of high position and bright intelligence. See Elymas.

Caesar, Claudius.—Lesson V.—"Caesar" was the title of all emperors of Rome after Julius Caesar. Claudius was the fourth Roman emperor. He was a weak and indolent man, and was poisoned by his wife, Agrippina. He issued an edict expelling all Jews from Rome about A.D. 49. During his reign there were four great famines in Judea, Greece, and Rome.

Christians.—Lesson V.—The name, first applied at Antioch, given to believers in Jesus as the Christ. It was not given by the Jews, who called them rather "Galleans," "Nazarenes." The name came from the heathen, who applied it to the followers of Jesus Christ, either in mockery, or from a mere misunderstanding, taking the term, Christ, for a proper name, instead of an official title. In the New Testament, as is well known, it occurs but thrice; once in the historical notice of its origin, and only in two other places as a name used by enemies. It was employed by Agrippa II. in his words to Paul (Acts 26. 28); and it is used by Peter as the name of a charge under which the brethren were likely to be persecuted and impeached (1 Pet. 4. 16).

Cyprus.—Lessons V., VII.—A large island in the Mediterranean, situated in the north-east part of that sea, between Cilicia and Syria. It is about one hundred and forty miles long, and varies from five to fifty miles in breadth. Its ancient inhabitants were plunged in all manner of luxury and debauchery. The principal deity was Venus, who had a celebrated temple at Paphos. The island was extremely fertile, and abounded in wine, oil, honey, wood, copper, agate, and a beautiful species of rock crystal. There were also large forests of cypress trees. Of the cities on the island, Paphos, on the western coast, and Salamis, at the opposite end, are mentioned in the New Testament. The Gospel was preached

there at an early day (Acts 11. 19). Barnabas and Mnason and other eminent Christians were natives of this island (Acts 11. 20; 21. 16). The Apostle Paul and Barnabas made a missionary tour through it, A.D. 44 (Acts 13. 4-13). See also Acts 15. 39; 27. 4.

Cyrene.—Lessons V., VII.—A large city in Libya, a country west of Egypt. So many Cyrenian Jews lived in Jerusalem that they had a synagogue of their own.

"Days of unleavened bread."—Lesson VI.—The passover week, in the spring, when for eight days no leaven was allowed in the houses.

Deputy.—Lesson VII.—The Revised Version translates "proconsul," the correct title of the ruler. Coins have been found in the island of Cyprus bearing this very title applied to its governor.

"Door of the gate."—Lesson VI.—A wicket, a small door in a larger one.

Easter.—Lesson VI.—Instead of "Easter" in this passage read "Passover." Our Easter celebrates the resurrection of Christ, which occurred during passover week.

Elymas.—Lesson VII.—The self-assumed title of the Jewish sorcerer Barjesus, which see.

Greeks.—Lesson V.—Uncircumcised Gentiles, whether natives of Greece, or people of other blood who used the Greek language and followed Greek customs.

Herod.—Lesson VI.—Herod Agrippa I., a grandson of Herod the Great (who slaughtered the infants of Bethlehem); a nephew of Herod the tetrarch (mentioned below); and father of Herod Agrippa II. (who is mentioned in Acts, chapters 25, 26). This Herod was an intimate friend of the Roman emperor, Caligula, who gave him most of his grand-father's dominions.

Herod the tetrarch.—Lesson VII.—The Herod who governed Galilee during the time of our Lord, and who killed John the Baptist.

James.—Lesson VI., verse 2.—The brother of John, and son of Zebedee. He had stood by Jesus at the bedside of the daughter of Jairus, and on the holy mount, and in the agony of the garden; had once wished to call down fire from heaven on those who treated his Lord with incivility; had helped to urge the claim that he might be in the higher

place in Christ's kingdom; and was the first of the apostles to die.

James.—Lesson VI., verse 17.—“The brother of the Lord,” recognized as one of the apostles, and having special charge over the church in Jerusalem. The Epistle of James is generally credited to him; he was honored for his purity and holiness of character. He is believed to have been slain by the Jews in Jerusalem shortly before the destruction of Jerusalem, A.D. 66 or 70.

John.—Lesson VI., verse 2.—The “beloved apostle.”

John.—Lesson VI., verse 12, and Lesson VII.—whose surname was Mark. The son of a Christian woman of Jerusalem named Mary. He was a relative of Barnabas, and became a companion of and minister to Paul and Barnabas.

Lucius.—Lesson VII.—Commonly supposed to be the kinsman of Paul mentioned by that apostle in his salutation to the Roman brethren (Rom. 16. 21). It is probable that he formed one of the congregation to whom Peter preached on the day of Pentecost (Acts 2. 10). Doubtless he was one of the “men of Cyrene,” who, after the death of Stephen, went to Antioch preaching the Lord Jesus (Acts 11. 19, 20). The name is not the same as that of the Luke who wrote Acts.

Manaen.—Lesson VII.—One of the teachers and prophets in the church at Antioch at the time of the appointment of Paul and Barnabas as missionaries to the heathen.

(Continued on page 371.)

LESSONS AND GOLDEN TEXTS—SECOND QUARTER.

Studies in the Book of the Acts.

Lesson 1. April 6.—SAUL OF TARSUS CONVERTED. Acts 9. 1-12. Study Acts 9. 1-20. *Commit vs.* 3-5. GOLDEN TEXT: Acts 9. 19. Therefore, and be converted, that your sins may be blotted out.

2. April 13.—PETER, ANANAS, AND DORCAS. Acts 9. 32-43. *Commit vs.* 40-42. (Read Luke 10. 1-24.) GOLDEN TEXT: Acts 9. 34. Jesus Christ maketh thee whole.

3. April 20.—PETER AND CORNELIUS. Acts 10. 34-44. Study Acts 10. 34-45. *Commit vs.* 42-44. GOLDEN TEXT: Acts 10. 34. God is no respecter of persons.

4. April 27.—GENTILES RECEIVED INTO THE CHURCH. Acts 11. 4-15. Study Acts 11. 1-18. *Commit vs.* 7-9. GOLDEN TEXT: Acts 10. 43. Whosoever believeth on him shall receive remission of sins.

5. May 4.—THE CHURCH AT ANTIOCH IN SYRIA. Acts 11. 19-30. *Commit vs.* 25-24. (Read Isa. 62.) GOLDEN TEXT: Acts 11. 21. The hand of the Lord was with them; and a great number believed and turned unto the Lord.

6. May 11.—PETER DELIVERED FROM PRISON. Acts 12. 1-9. Study Acts 12. 1-19. *Commit vs.* 5-7. GOLDEN TEXT: Psa. 34. 7. The angel of the Lord encampeth round about them that fear him and delivereth them.

7. May 18.—THE EARLY CHRISTIAN MISSIONARIES. Acts 13. 1-12. *Commit vs.* 2, 3. GOLDEN TEXT: Matt. 28. 19. Go ye therefore, and teach all nations.

Lesson 8. May 25.—PAUL AT ANTIOCH IN PISIDIA. Acts 13. 43-52. *Commit vs.* 46, 47. (Read Acts 13. 13-42.) GOLDEN TEXT: Acts 13. 88. Through this man is preached unto you the forgiveness of sins.

9. June 1.—PAUL AT LYSTRA. Acts 14. 8-19. Study Acts 14. 8-25. *Commit vs.* 8-10. (Read Acts 14.) GOLDEN TEXT: 2 Tim. 2. 3. Thou therefore endure hardness, as a good soldier of Jesus Christ.

10. June 8.—THE COUNCIL AT JERUSALEM. Acts 15. 22-33. *Commit vs.* 30-32. (Read Acts 15.) GOLDEN TEXT: Gal. 5. 1. Stand fast, therefore, in the liberty wherewith Christ hath made us free.

11. June 15.—PAUL CROSSES TO EUROPE. Acts 16. 6-15. *Commit vs.* 9, 10. (Read Acts 16. 1-5) GOLDEN TEXT: Acts. 22. 15. Thou shalt be his witness unto all men.

12. June 22.—TEMPERANCE LESSON. Rom. 13. 8-14. *Commit vs.* 12-14. GOLDEN TEXT: Rom. 13. 12. Let us therefore cast off the works of darkness, and let us put on the armour of light.

13. June 29.—REVIEW. GOLDEN TEXT: Luke 2. 32. A light to lighten the Gentiles, and the glory of thy people Israel.

ORDER OF SERVICES—SECOND QUARTER.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. (Psa. 122.)

SUPP. I was glad when they said unto me, Let us go into the house of the Lord.

SCHOOL. Our feet shall stand within thy gates, O Jerusalem.

SUPP. Jerusalem is builded as a city that is compact together:

SCHOOL. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

SUPP. For there are set thrones of judgment, the thrones of the house of David.

SCHOOL. Pray for the peace of Jerusalem: they shall prosper that love thee.

SUPP. Peace be within thy walls, and prosperity within thy palaces.

SCHOOL. For my brethren and companions' sakes, I will now say, Peace be within thee.

ALL. Because of the house of the Lord our God I will seek thy good.

III. SINGING.

IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.

V. PRAYER, followed by the Lord's Prayer in concert.

VI. SINGING.

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES. (Num. 6. 24-26.)

SUPP. The Lord bless thee, and keep thee.

SCHOOL. The Lord make his face shine upon thee, and be gracious unto thee:

ALL. The Lord lift up his countenance upon thee and give thee peace.

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International Bible Lessons.

SECOND QUARTER: STUDIES IN THE BOOK OF THE ACTS.

LESSON V. The Church at Antioch in Syria.

[May 4.]

GOLDEN TEXT. The hand of the Lord was with them: and a great number believed, and turned unto the Lord. Acts 11. 21.

AUTHORIZED VERSION.

[Read Isa. 62.]

Acts 11. 19-30. [Commit to memory verses 22-24.]

19 Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenicia, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Bar'nabab, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

5 Then departed Bar'nabab to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to the elders by the hands of Bar'nabab and Saul.

Time.—From A. D. 41 to 43. **Place.**—Antioch in Syria.

Home Readings.

M. The Church at Antioch. Acts 11. 19-30.

Tu. Persecution and dispersion. Matt. 10. 16-23.

W. "I am with you." Matt. 23. 16-30.

AMERICAN REVISED VERSION.*

19 They therefore that were scattered abroad upon the tribulation that arose about Stephen traveled as far as Phenicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. 20 But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number that believed turned unto the Lord. 22 And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: 23 who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord: 24 for he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord. 25 And he went forth to Tarsus to seek for Saul; 26 and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

27 Now in these days there came down prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius. 29 And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea: 30 which also they did, sending it to the elders by the hand of Barnabas and Saul.

Th. Rejoicing in success. Luke 10. 17-24.

F. Gifts by the Church. 2 Cor. 8. 1-9.

S. Advice to the Church. 1 Pet. 5. 1-11.

S. Exhortation to Christians. Rom. 12. 1-15.

* The American Revision, copyright 1901, by Thomas Nelson & Sons.

Lesson Hymns.

New Canadian Hymnal, No. 317.

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till suns shall rise and set no more.

New Canadian Hymnal, No. 319.

The morning light is breaking;
The darkness disappears;
The sons of earth are waking
To penitential tears;

New Canadian Hymnal, No. 321.

A better day is coming,
A morning promised long,
When girded Right, with holy Might,
Will overthrow the wrong;

Questions for Senior Scholars.

1. *The Persecuted Church.*

What was one important result of the persecution of the believers?

How far were they dispersed?

What were they faithful in doing wherever they went?

Who were the Grecians that were at Antioch?

Who preached to them?

What success attended this preaching to the Gentiles?

What interest was taken in this work by the Church at Jerusalem?

Who was sent as far as Antioch?

What was the native place of Barnabas?

Was he a Jew?

2. *Barnabas and Saul.*

What was the mission of Barnabas to Antioch?

How did he look upon the work among the Gentiles?

What was his exhortation to them?

How is he described in verse 24?

What success attended his mission?

Whom did he seek for an assistant in the Church at Antioch?

Was he acquainted with Saul before?

How long did they remain at Antioch?

What name was given the believers at Antioch?

Questions for Intermediate Scholars.

1. *Antioch in a Great Revival* (verses 19-21).

Where did the preachers in this revival come from?

To whom only did they preach at first?

What men preached also to Grecians?

What is said of the number saved?

Whose hand helped them?

2. *Jerusalem Helping Antioch* (verses 22-26).

What great preacher first came to help?

What good things are said of him?

Whom did he seek for a helper?

How long did they continue the work?

What name was given to the disciples here?

3. *Antioch Helping Jerusalem* (verses 27-30).

What dark prophecy was made?

Who was the prophet?

When was the famine to occur?

What do we know of these famines?

What did the Antioch Christians at once decide to do?

Who was to carry their offerings to Judea?

Questions for Younger Scholars.

What followed Stephen's death? *Many disciples left Jerusalem.*

Why? *The Jews were cruel to them.*

Where did they go? *To other countries.*

To what city in Syria did some go? *To Antioch.*

What did they do there? *Preached the good news.*

Who was sent there to help them? *Barnabas.*

Whom did he get to help him? *Saul.*

How long did they stay in Antioch? *One year.*

What were the disciples first called in Antioch? *Christians.*

What did they do for the poor Christians at Jerusalem? *Sent them money.*

Who took it to them? *Saul and Barnabas.*

How did the persecution do good? *It was the means of spreading the good news.*

In what way? *People who had to leave their homes preached the Gospel to those among whom they went to live.*

The Lesson Catechism.

(For the entire school.)

1. What was done by the believers who were scattered abroad in the persecutions after Stephen's death? *They went everywhere preaching.*

2. To whom did they first preach? *To the Jews only.*

3. Where was the first church planted among the Gentiles? *At Antioch in Syria.*

4. What name was first given to believers in Christ at Antioch? *The name Christians.*

5. What did this church do in time of a famine in Judea? *They sent relief to the churches.*

6. What is our GOLDEN TEXT? *"The hand of the Lord,"* etc.

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The Church Catechism.

58. What kinds of prayer are enjoined in the Scriptures? We are taught in the Scriptures to pray in private, in our families, and publicly in the house of God.

Matthew vi. 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

THE LESSON OUTLINE.

God and Good Men.

I. MAN'S EXTREMITY IS GOD'S OPPORTUNITY.
Scattered abroad...preaching the word.
v. 19.

Who is he that saith, and it cometh to pass, when the Lord commandeth it not?
Lam. 3. 37.

Surely the wrath of man shall praise thee.
Psa. 76. 10.

II. GOD HELPS THOSE WHO WORK FOR HIM.

The hand of the Lord was with them. v. 21.

Lo, I am with you always. Matt. 28. 20.

Truly I am full of power by the Spirit of the Lord. Mic. 3. 8.

I am thy God: I will strengthen thee; yea, I will help thee. Isa. 41. 10.

III. THE GOOD MAN IS GLAD BECAUSE OF GOODNESS.

When he had seen the grace of the Lord, was glad, for he was good. v. 23, 24.

I have no greater joy than to hear that my children walk in truth. 3 John 4.

Christ is preached; and I therein do rejoice. Phil. 1. 18.

IV. THE GOOD MAN IS A GENEROUS MAN.

Every man according to his ability, determined to send relief. v. 29.

Let us do good unto all men, especially of the household of faith. Gal. 6. 10.

As every man hath received the gift, even so minister. 1 Pet. 4. 10.

EXPLANATORY NOTES.

This year brings no lesson more important than this. As the history of the present human race may be said to begin with Noah rather than with Adam, so the history of Christianity as now spread over the world begins with the Church of Antioch rather than with that of Jerusalem. From A. D. 46 Antioch became the metropolis of Gentile Christendom, while the downfall of Jerusalem brought about the oblivion, if not the extinction, of Jewish Christianity as a separate organization. That God's providence led directly to the founding of this first Church which had Gentile as well as Hebrew members is implied through all the narrative. Nevertheless two factors on the human side, of great force and effectiveness, deserve our study—the Men and the Place. I. *The Men* who preached the Gospel in Antioch were Hebrews, but foreign-born, "of Cyprus and Cyrene," regions where perhaps the barriers between Jew and Greek were a trifle lower than in Palestine; and their early training, their cosmopolitan intercourse, and their enlarged intelligence had been used by God to prepare them for this revolutionary work. They may or may not have heard of Peter's experiences in Joppa and Caesarea. II. *The Place.* Antioch stood third among the cities of antiquity, Rome and Alexandria only being rated above it. Situated amid mountain scenery of unusual grandeur and charm, drawing its population from every race in the known world, it had developed wealth, energy, and what in modern times is called "the spirit of progress" beyond its rivals. It was the only city in the ancient world whose streets were lighted at night with public lamps; and an abundant supply of water was carried through all the streets and into private houses. Its main street had "sidewalks" over which were pillared arcades each more than four and a half miles long, so that neither heat nor rain interfered with the transaction of business. And in many other ways unparalleled civic enterprise was shown. Wealthy, cosmopolitan, enterprising, and luxurious, Antioch was preeminent also in that picturesque licentiousness which was the bane of ancient life. Close to it were the groves of Daphne where by thousands Apollo was worshiped with poetic beauty in moral vileness. Probably every religion recognized by Rome was represented in Antioch, and men inevitably became familiar with and tolerant of the idols and ceremonies of their neighbors. The Jews, of whom there were many here, lived apart, governed by their own laws, but even they seem to have been affected by the character of the city and to have developed a flexibility and freedom of association unknown in Jerusalem. The deep depravity of even the best forms of paganism and their inadequacy for spiritual needs made many hearts receptive; the moral segregation of the Hebrews kept before their fellow-citizens purer ideals of worship; the unparalleled mingling of races made communication easy; while the commercial relations of Antioch opened opportunities for work in the great world.

I. THE SCATTERED DISCIPLES.

Verse 19. Our attention is first directed back to the "great persecution against the Church" which followed the murder of Stephen, and which had scattered abroad the believers. "All except the apostles" fled (Acts 8. 1). We are now told where they went, *as far as Phenice* (Phœnicia), *and Cyprus, and Antioch*. Wherever they went they proclaimed Jesus, but, having no conception of salvation outside of Moses's law, believing that the Messianic hope was for Hebrews only, they preached the word to none but unto the Jews. They had not yet learned what Peter had been divinely taught. This verse is a mere connective sentence in Luke's history; nevertheless, we may learn from it: (1) That persecution always helps the cause it opposes. (2) That the true believer in Christ cannot but proclaim the Gospel. He "preaches" in season and out of season, sometimes even when he himself little suspects it. (3) That the narrowness of the friends of the Gospel hinders its progress more than the opposition of its enemies. This is emphatically true in modern Christian life.

20. And. "But." *Men of Cyprus and Cyrene.* Men, like Paul, of "cosmopolitan education;" lifelong circumstances had led them to mix more freely with Gentiles than would have been possible in Palestine. Cyprus was a "Greek isle" and Cyrene an African city, in both of which resided many Jews. *When they were come to Antioch* they found there a company of Christian Hebrews, converts of those who had been "scattered abroad upon the persecution;" but, leaving these, they spake unto the Grecians [Greeks], preaching the Lord Jesus. Ordinarily in New Testament usage "Grecians" stands for foreign-born Jews and proselytes, while "Greeks" stands for heathen. These new hearers of the Gospel were heathen and Gentile. The teachers themselves were "Grecian" [foreign-born] Jews. It was most startlingly a new departure for them to preach to Gentiles.

21. The hand of the Lord was with them. A most beautiful figure of speech. He had guided their steps through all their journey, and, having impelled them to preach to sinners without regard to race or religion, now supported their endeavors. *A great number believed, and turned unto the Lord.* It requires no exceptional imagination to see certain unavoidable consequences of the conversion of this great number. The synagogue of Antioch, famous throughout the world for its wealth, dignity, and devotion, had doubtless been stirred

and troubled by the earlier conversion of many of its members, but now the whole city must have been aroused. These converts, Jews and Gentiles alike, were not merely "young and inexperienced Christians;" they had no Church precedents and little of Church organization to assist them in their devotions and their lives. There was every human probability of error and heresy in this first Gentile Church. But God's providence cared for them.

II. BARNABAS AND SAUL.

22. Tidings of these things ["the report concerning them"] *came unto the ears of the church which was in Jerusalem.* Very likely as a formal report, for the believers who had left Jerusalem still looked to the apostles and elders as their ecclesiastical superiors and spiritual guides. *They sent forth Barnabas, that he should go as far as Antioch.* "That he should go" is omitted from the Revised Version. The church at Jerusalem seems to have received the news from Antioch more placidly than the news from Cæsarea, but there is no intimation that the Jewish preachers of Antioch had shocked their coreligionists as Peter did when he abode in the house of Cornelius and ate with him. Barnabas was sent forth to supervise the work as Peter and John had been sent into Samaria. He may have been selected because he, too, was a "man of Cyprus."

23. When he came, and had seen the grace of God. When he had personally observed the genuineness of the work. *He was glad, and exhorted [comforted, stimulated] them all, that with purpose of heart they would cleave unto the Lord.* Certainly they needed "purpose of heart." They had begun right, but they had not yet felt the awful pressure of temptation and persecution. That it was difficult for a Hebrew to be a Christian the whole history of the apostolic Church down to this period shows, but the difficulties in the way of a convert from heathenism were immeasurably greater. That Barnabas had peculiar aptitude for the arduous task of confirming in the faith these enthusiastic but exposed converts is shown by the fact that he was "glad" rather than apprehensive. His prescription for growth in grace is an infallible one—a firm determination of soul to cleave unto the Lord.

24. He was a good man, and full of the Holy Ghost and of faith. This is given as a reason for his breadth of view. "Good" means actively good, here and generally through the New Testament—good-doing. He was gracious and attractive. He had the other endowments of

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Stephen—the "Holy Ghost" and "faith," but he was a man of much more placable temperament than the first martyr. *Much people was added unto the Lord.* The ratio of growth was increased.

25. But this amiable man soon showed notable decision of character. *Then departed Barnabas to Tarsus, for to seek Saul.* After how long a sojourn in Antioch we are not told. He knew Saul well, recognized him as "a chosen vessel" to preach Christ to the Gentiles, and saw that this would be his great opportunity. God's providence has never been more clearly shown in the history of the Church than in the mission of Barnabas to Antioch. Suppose Peter had been sent; or some duplicate of Stephen.

26. *When he had found him, he brought him unto Antioch.* One wonders what Paul was doing when "found;" probably sewing tent cloth and preaching the Gospel. *A whole year they assembled themselves with the church, and taught much people.* One of the most important years in the history of Christianity. *The disciples were called Christians first in Antioch.* This was "popular slang," says Ramsay. The Antiochians were famous for general indulgence in ridicule. The names applied to believers up to this time were not now properly descriptive. "Nazarenes" and "Galileans" would mean little to the heterogeneous people of Antioch; besides, many of the new Christians were Gentiles. "The Way" and the "Brethren" would mean nothing at all. The very form of the word "Christian," neither pure Greek nor pure Latin, helps us to understand the mixed population which surrounded Paul and Barnabas and from which the converts were made. Nowhere in the New Testament do the disciples of Jesus give this name to themselves.

III. THE FAMINE IN JUDEA.

27, 28. *Prophets* were proclaimers of God's

messages, men of direct inspiration. *Agabus* here, and again in Acts 21, 10, foretells events in the future, but we are not to regard him and those similarly endowed as men whose calling was to reveal God's plans. God has always hidden more of his plans than he has revealed; but he abundantly reveals his will, and to proclaim this was the chief duty and privilege of the prophet, whether Hebrew or Christian. *A dearth.* There are abundant notices in history of the famine thus predicted. *All the world* would be understood by Luke's readers as meaning the Roman empire. *Which came to pass in the days of Claudius Cæsar.* During twelve consecutive years the "world" in various parts suffered for want of food, and in Judea for five years the want was excruciating, and thousands perished from starvation.

29, 30. Gentile as well as Jewish Christians were stirred up (by this partial revelation of God's plans) to do God's will, and by their liberality to maintain in comfort the members of the Christian churches of Judea. For this very purpose, doubtless, the prophecy had been vouchsafed. The famine did not come immediately, and in the meantime *every man according to his ability* voluntarily contributed. The "determination" was not come to by an "official board," but by the *disciples* generally; and in due time sufficient stores were gathered to furnish practical relief unto the brethren [the Christians] *which dwelt in Judea.* *Barnabas and Saul* were selected to convey this "relief" to the *elders* of Jerusalem, the general superintendents of the Church. The Jews of Antioch had been for years famous for liberal gifts to the Jews at Jerusalem. Doubtless at this very time the synagogue was busy gathering moneys to send thither, but in the distribution of such moneys the Christians of Jerusalem and Judea would be ignored, so that this gift of the Antiochan Christians must have been greatly needed and most lovingly appreciated.

HOMILETICAL AND PRACTICAL NOTES.

ANTIOCH.

This narrative continues the record which was broken off at Acts 8, 4, and shows the expansion of the policy of persecution of the Church by the Jews, who were now supported and encouraged by the Roman authorities, at Jerusalem. It also marks the extension, upon a broad scale, of the Gospel of redemption so as to include all the Gentiles upon equal terms with the Jews. A new epoch in the history of

the Church is begun, and with it new places and men appear upon the scene.

The city of Antioch at this period was the most important of the cities of the empire in Asia. After the Greeks came in great numbers into Asia in the path of the conquests of Alexander, the center of government of Syria was changed from Damascus to Antioch. It became the capital of the empire of the Seleucidæ; it was at the time of our lesson the seat of the

prefecture of Syria; one of the three great cities of the Greco-Roman civilization in the East. Not as brilliant as Alexandria in the cultivation of philosophy and letters, less prosperous than Ephesus and Alexandria in commerce, it surpassed them both in its political and military importance. It was the meeting point of the exclusive and provincial ideas of the Jew, and the broad and generous sentiments of the Roman empire. And this distinction it preserved up to the time of the Arabian conquest of Syria. It became for Christianity the principal source of missions and the cradle of Christian theology. Owing to the degree of political and religious liberty which it enjoyed, it was the fertile soil for the propagation of the doctrines of the Gospel, and the city of refuge for the oppressed and persecuted believers; and almost all the important events of the Church in these apostolic times are associated with its name.

BARNABAS.

The preaching of the Cypriots and Cyrenians at Antioch is the point of departure from the traditional exclusiveness which predominated in the principles and methods of the apostles; and this preaching is immediately connected with the stupendous mission of Paul, the apostle to the Gentiles. The Grecians here mentioned must not be regarded as Hellenists—that is, Jews who spoke Greek; first, because one would not find at Antioch or in the surrounding country Jews in any great numbers who spoke Greek, whereas we know that many Greeks did reside there; and, second, the conversion of Gentiles otherwise would not be an element in the narrative, and all that follows would lose its point.

The mission of Barnabas is to be explained by the surprise which was caused at Jerusalem upon the receipt of the news that Gentiles in considerable numbers were converted unto the Lord. It was a development in the program of Christianity difficult to believe, and provoking all manner of scruples on the part of the Church. As Antioch was the place, so Barnabas was the man, to bring into harmony these conflicting forces, and to establish upon quite different grounds than were contemplated at Jerusalem a reconciliation which, while it would be conducive to the peace and prosperity of the Church, would make clear the definition of the Saviour's command, "Go ye into all the world," and prepare the way for all that was to follow in the history of the church at Antioch.

The adaptation of means to an end is strik-

ing. Barnabas was himself a Cypriot; his culture strongly marked by the influence of Greece and Rome, he was not influenced in any great degree by the provincialism of Palestine. So his point of view was that of a generous and broad-minded observer who overlooks the distinctions which affected so powerfully his colleagues, and at once proceeds to organize and consolidate the movement among the Gentiles as an integral part of the Church. The study of the lesson turns upon the fitness of the place and the man to meet the requirements of a certain stage of progress. Here is found the evidence of the control of the affairs of the Church by the divine wisdom. Coincidence cannot account for it. The special guidance of the Holy Spirit was and is part of the equipment of the Church, and the determination of the Christian's duty and of the duty of the Church must be reached by this view of the progress of the kingdom of God in the world. Antioch was a divine selection of place; Barnabas, the divine appointment of the man. Barnabas is the historical link between the conservative and hesitating Judaism of the Church centered at Jerusalem and Paul, the apostle to the Gentiles. The inspired narrator is careful to note as part of the record what was already well known, but here repeated, doubtless as a defense of the part Barnabas took in the affair, that "he was a good man and full of the Holy Ghost and of faith."

CHRISTIANS.

It is probable that this name did not originate within the ranks of the believers themselves, but was invented by the pagan inhabitants of Antioch; not by the Jews, for they would not give this title to the followers of Jesus, for the name was too closely identified with their own Messianic hopes. The Jews called the believers "Galileans," and "Nazarenes." But in the mouth of a Greek or Roman those who recognized a certain Christ as leader would be called Christians. It was the irony of history that the Gentile part of the Church, the part which hitherto was under the inconveniences and suspicions of the Jewish portion, because they were not of the elect, should give a name to the Church which, while it would properly characterize them, would bring no suggestion of the exclusiveness which was found in the names hitherto in vogue among the believers at Jerusalem.

PROPHETS.

The office of prophet appears quite distinct and peculiar in the history of the primitive Church. The name designates, as in the Old

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Testament, one whom a particular and temporary inspiration leads to address an assembly without any previous preparation. The prediction of future events must not be regarded as a peculiar and essential function of the prophetic office, for this was often quite distinct and unusual, and therefore cannot be regarded as an indispensable element in their discourses. Members of the body of believers at Jerusalem are mentioned as going to Antioch from Jerusalem, doubtless for the purpose of assisting in instructing and edifying them, after the favorable account had been received from Barnabas. Agabus, in an exceptional and miraculous way, predicts an event wholly exterior and accidental to the work of preaching, but which was to be related very soon to the development of a law of charity and benevolence which has a most beautiful history in the Church down to the present time. The famine predicted by Agabus came to pass in the year 44 A. D., and this date serves as a link in the chronology of this period. This calamity is the occasion for the Syrian Church to carry the idea of the community of believers a step farther. They give distinctness to the notion of their oneness in Christ by contributing of their means, "everyone according to his ability." Fraternal affection is one of the fruits of the Spirit whatever may be the circumstances under which men are brought to feel the power of the Gospel. In this instance the idea of a Christian community is brought to the light, in which the bond and obligation of brotherhood in Christ was for the first time, in a practical way, elevated above the narrowness and exclusiveness of inherited dislikes and prejudices. This sentiment of unity, of fellowship, lies nearer to the heart of the whole plan of redemption than we are apt to think at times. The charities—whether they take the form of thought, word, or deed—which spring out of this sentiment are not only good in themselves, but they hasten on the day when all men shall perceive that it is the love of Christ which inspires the human heart to its most generous deeds, and which gives to human life the disposition to be kind and helpful; the day when man shall take this spirit of brotherhood as the watchword of all real advance toward universal peace.

Thoughts for Young People.

CHARACTERISTICS OF THE CHURCH AT ANTIOCH.

1. *It was founded by laymen.* Nothing is made more plain in the New Testament than that God sets some men apart, and expects his Church to do so, for exclusive service in sacred

things; and no successful development of Christianity that we can foresee can do without an ordained ministry. But this does not preclude or excuse ordinary men from "preaching the Gospel." Their duties do not take them to the pulpit, but they take them close to the hearts and interests of their fellows, and often opportunities are given to laymen (and women and youths, too) that ministers can never enjoy. Let us follow the example of those "which were scattered abroad" and, each in his own quiet, personal way, "preach the word."

2. *It was founded as an incident to secular life; not as an accident,* because these men went "everywhere preaching the Lord Jesus," but as an incident to their travel. Forces over which they had no control brought them to Antioch; being there, they testified for Christ. Many of us pine because of "lack of opportunity" for Christian service but we need not. The most unpromising conditions frequently give the best opportunities, as in this case—the brethren retreating from persecution multiplying converts.

3. *It was established among the Gentiles.* On the surface this does not mean as much to us as it meant when the book of Acts was written, because we are all Gentiles. But even we can see that "the text marks a new epoch in the history of the kingdom of God." "The Jewish Church was like a chrysalis containing life in an undeveloped state. The Christian Church is a chrysalis emerging into a winged butterfly; it looks disdainfully upon boundaries and soars high over barriers." But even to-day there are "sorts and conditions of men," other races, other classes, which are apparently shut out from what might be called average Christianity as absolutely as Gentiles were shut out from Judaism. What is our duty to the wretched masses? Have you ever read of Jacob Riis's "square mile?"—a section in New York city which is said authoritatively to be the most densely populated section in the world. And have you read how little is being done spiritually for its congested population? And do you know that its rapid growth during the last thirty years is only a larger specimen of what may be found in every growing city in Christendom? Do you recognize that even to-day the majority of the world is heathen? O, that we could break the barriers of comfortable, conventional Christianity, and proclaim the love of Christ to the modern Gentile!

4. *It was flourishing in grace.* "Every true minister will, like Barnabas, strive to promote the growth of grace and knowledge in the Church; and if he cannot accomplish the two-

fold work himself he will, like Barnabas, seek another to help him. To our knowledge let us add grace; both are necessary in order to perfection and religion."

Teaching Hints for Intermediate Classes.

BY REV. A. H. MC KINNEY.

NOTE.

The outline of study adopted for the quarter will be continued for this month's lessons, namely:

LESSON CONNECTION.
CIRCUMSTANCES.
CONTENTS.
CLINCHERS.
CONCLUSION.

CONNECTION.

Review the general historical outline as suggested in last week's Hints. Show how God had brought good out of the stoning of Stephen. Recall the conversion of Saul and the work that he had done in Damascus. (See Acts 9. 20-22.)

CIRCUMSTANCES.

Time. The events recorded in our lesson text cover several years.

Places. Take a map and have the pupils point out the places mentioned in verses 19, 20. In connection with Antioch have some one read aloud the last part of verse 26. Point out Tarsus and ask Who was born there?

CONTENTS.

We will crystallize our teaching outline around the persons brought to our attention in the lesson text:

1. *Unnamed missionaries* (verses 19-21). Because of what persecution were they scattered abroad? How far did they travel? To what city in particular? To whom did those who left Jerusalem preach? To whom did men of Cyprus and Cyrene preach? With what results? Have several repeat the Golden Text.

2. *Barnabas* (verses 22-24). To what city was brought the news of the conversion of the Gentiles? Whom did the Church authorities send to Antioch? (For the character of this noble man see Acts 4. 36, 37, and 9. 27.) When he came to Antioch what did he see? (Explain the meaning of the phrase "the grace of God.") How did he feel? What did he say to the converts? Why did he feel and talk as he did?

3. *Saul* (verses 25, 26). Where was Saul when you last studied about him? Why did he leave Damascus? Have some one read Acts 9.

23-30. Who came to Tarsus for Saul? To what city did he take him? What did Barnabas and Saul do here for a year? Where was the term "Christian" first used?

4. *Prophets* (verses 27-30). Whence came these prophets? To what city? What was the name of one of them? What did he say was going to take place? When did these events take place? (See NOTES.) During the famine who sent relief to the brethren in Judea? Who took it?

CLINCHERS.

A boy being asked the question, "Are you a Christian?" indignantly replied, "I hain't a Jew, am I?" He had absolutely no conception of what it means to be a Christian. In this lesson the teacher has a golden opportunity to show the pupils what it means to be a Christian. This is so important a matter that nothing should be taken for granted. Prepare for each member of the class a slip of paper toward the left-hand side of which is printed in large letters the word

CHRISTIAN.

Before this word have the pupils print these three questions, so that the slips when completed will appear like this:

WHO IS A
AM I A
WHAT MAKES ME A

CHRISTIAN?

Divide the word so that it appears thus: CHRIST-IAN. Show that a Christian is one who belongs to Christ, and therefore must love, obey, and serve him.

CONCLUSION.

Have all who can truly say it from their heart print on their cards:

I AM A CHRISTIAN.

Tell them to take home their cards and live according to the declaration thereon. Let those who are not Christians print on their cards:

WHEN?

and ask them to go home and answer that question. The fifth foundation stone should be marked CHRISTIAN, and the reverse side should contain the question WHEN?

FOR NEXT SUNDAY.

Ask the pupil to learn who Herod was, why he killed James, and why he put Peter into prison?

May 4.]

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Verse

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verse 19. They were simple disciples—what we would call laymen—doing only what every Christian is naturally constrained to do, telling to others what they themselves have heard and believed concerning Jesus. It does not matter so much who scatters the seed; the life is in the seed and not in the hand of him that sows it. It is of more consequence *what* is preached than who preaches it.—*Pentecost.*

It was not for the last time that persecution diffused the truth which it sought to crush. The brands kicked from the hearth by the heel of violence kindled flames where they lit. The fugitives carried their faith with them and declared it as they went.

Verses 20, 21. When good men see the multitudes without the Gospel all ecclesiastical barriers seem of small importance. Lord Shaftesbury was like these men. He was a loyal member of the Church of England, but when he found that the Church opposed open-air preaching and all evangelism not under its direction he declared that "in a country where one hundred thousand souls are without pastors and public worship, and no one to care for their souls, the Church which does not lead in evangelism should die of dry rot if not by divine judgment." He put measures through the House of Parliament, giving such services the protection of law. He opened the theaters for the unchurched masses and himself led those great meetings.

Verse 23. "When he was come and had seen the grace of God." The grace of God is a thing to be seen. When grace comes to a man it makes itself manifest in life and character. We are told when the four men let down their paralyzed friend through the roof at the feet of Jesus that Jesus "saw their faith." Those who knew Five Points, New York, before the mission was started there declared that they could see the grace of God in the appearance and behavior of the people and even in the material surroundings, poor though they were.

"Disciples were called Christians first in Antioch." The worshipers of Diana were delighted when they found that silver shrines of the goddess could be made, so that each one could have a little Diana in his home. When these heathen saw their neighbors acting like the Christ of whom they so often spoke they naturally felt that they were copies of him, and so they called them by his name—Christians.

Verses 29, 30. The city which sent out the

first missionaries to foreign lands was foremost in caring for the needy brethren at Jerusalem. The light which shines the farthest shines very brightly where it is. This is a law in physics, and in spiritual life as well. A woman wrote to her missionary secretary: "I had occasion to call upon the officers of our Woman's Foreign Missionary Society the other day, and I found one leading a cottage prayer meeting in a neglected quarter, one was nursing a sick child in a poor home, and one was packing a Home Missionary box for the frontier. It cannot be that their interest in the far-away heathen causes them to be deaf to home calls."

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

Everything that has life must grow. The message carried by the people scattered abroad by the persecution, after St. Stephen's death, was a living seed of truth. Sometimes it is spoken of as "preaching the word," sometimes as "preaching the Lord Jesus." St. John, writing of Jesus, says, "In the beginning was the Word," and "in him was life." Preaching Jesus is sowing vital seed which must take root and grow; preaching for doctrine the commandments of men is as useless as scattering pebbles on the sand and expecting to gather a living harvest. The opinions, theories, forms of the visible Church may change, outlive their power and die; but "the word of the Lord liveth and abideth forever." It is not worth while to be so devoted to external forms of religious faith, or expressions of creed, as to grieve over a change in them or even their disappearance altogether; or to suppose that the faith itself is lost because its form of expression is not the same we have always known.

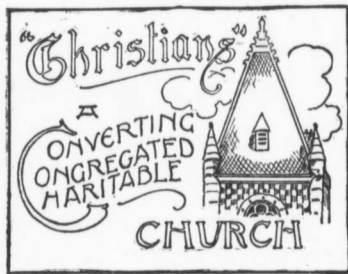
Please notice that I do not say it is a matter of small consequence for religious faith to change, or whether or not the truth itself is firmly held; these are matters of vital consequence indeed. But never confound externals, which are of human origin, with the inward life of the Gospel message, which is divine. Progress marks the path of the true Church of Jesus through the ages. New light, new power, larger liberty come with the dawn of each century, and will continue to do so until, as he has said, "As truly as I live, all the earth shall be filled with the glory of the Lord."

It was really a shock to the Christian Jews in Jerusalem to hear that Peter had gone contrary to all traditions, and to what they honestly believed were essentials of the true faith, by eating with the uncircumcised. But when

he convinced them by the facts that the Lord made no account of such distinctions, but put all on equal footing in the gift of the Holy Spirit, they proved that they were really in fellowship with Jesus by taking these same uncircumcised people into their own fellowship. And when Barnabas went up to Antioch to see what it meant that all sorts and conditions of people in that wicked city were hearing and receiving the glorious news which the Jews had thought was their own exclusive right, he was simply glad for the grace of God, because he was truly a good man and "full of faith and the Holy Ghost." He did not exhort them to be careful of their old forms of worship, or to make sure whether they had found the Lord in just the way he, or Peter, or any other apostle had found him. He exhorted them all that *with purpose of heart they would cleave unto the Lord*. That is the one essential—only that. Do not be disturbed when methods, ways, and words you have been taught to regard as a necessary part of religion are disregarded by others. The gift of the Spirit depends not upon these things, but upon the faith of the heart in the Lord Jesus Christ, whose prayer for us is "that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent Me."

Blackboard.

BY THOMAS G. ROGERS.



The traits and qualities prominent in the character of Christ were so apparent in the lives of his professed followers at Antioch that men named them "Christians," and as such their character was reflected in the Church they formed. The first evidence of their united effort is the conversion of "a great number." Then as a congregation we find them assembling in sacred fellowship and for instruction under

the direction of divinely commissioned men. Lastly, in their benevolent contribution for the relief of brethren in necessity, they prove the genuineness of their discipleship and justify their existence as a Church.

Coloring.—"Christians" and "Church," red and purple; "G," white and blue; words, blue; church, brown and gray.

The Teachers' Meeting.

On this lesson "The Lesson Homily" in the *Illustrative Lesson Notes* will be found peculiarly suggestive. . . . 1. The spontaneous impulse of Christian men to spread Christianity. (1) "As light must radiate from a lamp and heat from fire, so a heart warmed with the love of Christ needs to express its love;" (2) We cannot truly possess Christ's love without pity for those who have it not; (3) Loyalty to Christ creates this impulse. 2. There is a universal obligation on Christians to preach Christ in one way or another. 3. Their message was but their own personal experience. 4. "The hand of the Lord was with them." . . . 1. Notice what Barnabas saw—the grace of God; 2. Notice what Barnabas felt—he was glad; 3. Notice what Barnabas said—he "exhorted them all that with purpose of heart they would cleave unto the Lord" (*Maclaren*).

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BY REV. S. G. AYRES.

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Verse
courses,
Verse
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476.
Verse
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Acts 12.

1 Now stretched church.
2 And with the
3 And he proceed were the
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Time-lem.

M. Pet
Tx. Pet
W. Fra
Th. The
F. Abl
S. Cor
S. The

SERMONS ON THE LESSON.

Verse 19.—Jackson, T., *Expository Discourses*, page 332.

Verse 22.—Edmondson, John, *Short Sermons*, page 227. Pitman, J. R., *Sermons*, vol. ii, page 476.

Verse 23.—MacLaren, A., *Secret of Power*, page 107. Baker, *Living Waters*, page 187.

Verse 24.—Newman, J. H., *Sermons*, vol. ii, page 305. *Free Church Pulpit*, vol. i, page 327. Simpson, M., *Sermons*, page 159. *The Homiletic Review*, vol. xvii, page 340. Douglas, George, *Discourses*, page 170.

Verse 26.—Edmondson, John, *Short Sermons*, page 144. Davies, *Sermons*, vol. i, page 212. *The Treasury*, vol. iii, page 302.

LESSON VI. Peter Delivered from Prison.

[May 11.]

GOLDEN TEXT. The angel of the Lord encampeth round about them that fear him, and delivereth them. Psa. 34. 7.

AUTHORIZED VERSION.

[Study also verses 10-19.]

AMERICAN REVISED VERSION.*

Acts 12. 1-9.

[Commit to memory verses 5-7.]

1 Now about that time Herod the king stretched forth his hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Pe'ter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put him in prison, and delivered him to four quarters of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Pe'ter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Pe'ter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Pe'ter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

1 Now about that time Herod the king put forth his hands to afflict certain of the church. 2 And he killed James the brother of John with the sword. 3 And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread. 4 And when he had taken him, he put him in prison, and delivered him to four quarters of soldiers to guard him; intending after the Passover to bring him forth to the people. 5 Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. 6 And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. 7 And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. 9 And he went out, and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision.

Time.—Spring, A. D. 44. Place.—Jerusalem.

Home Readings.

- M. Peter Delivered from Prison. Acts 12. 1-10.
 Tu. Peter Delivered from Prison. Acts 12. 11-19.
 W. Prayer demanded. Matt. 18. 15-20.
 Th. The Deliverer. Psa. 33. 10-22.
 F. Able to deliver. Dan. 6. 15-23.
 S. Confidence in God. 2 Cor. 1. 1-12.
 S. The Angel of the Lord. Psa. 34. 1-10.

Lesson Hymns.

New Canadian Hymnal, No. 51.

How firm a foundation, ye saints of the Lord,
 Is laid for your faith in his excellent word!
 What more can he say than to you he hath said,
 To you, who for refuge to Jesus have fled?

*The American Revision, copyright 1901, by Thomas Nelson & Sons.

New Canadian Hymnal, No. 50.

Oh, safe to the Rock that is higher than I,
My soul in its conflicts and sorrows would fly;

New Canadian Hymnal, No. 358.

O God of Bethel, by whose hand
Thy people still are fed;

Questions for Senior Scholars.**1. Peter Imprisoned.**

Who directed this renewed persecution?
What was his object in persecuting the Church?

What encouraged him in his course?
What noted festival was held at this time?
What precautions were taken to secure Peter?

What course did the Church take in its distress?

How did they show their earnestness in prayer?

Why was Peter kept imprisoned until after the passover?

2. The Angel of Deliverance.

What shows Peter's bewilderment?
When did the angel of the Lord leave him?
What assurance had Peter when he came to himself?

From whose hate had he been delivered?
Where did he go?
When were the disciples really convinced that it was Peter?

How did Peter respond to their surprise?
When was Peter's escape discovered by the soldiers?

Who was James, to whom Peter sent the message?

Questions for Intermediate Scholars.**1. Persecution and Prison** (verses 1-4).

Who was now the persecutor?
Which of the Herods was this?
Who first fell a martyr?
Whose brother was he?
Whom did the king arrest next?
Why did he not kill him at once?

2. A Prayer Meeting (verses 5, 6).

In whose house was it? (See verse 12.)
When did Herod plan to kill Peter?
Do you think there were private prayers for Peter's deliverance?

How earnestly did they pray?
How large was the meeting? (See verse 12.)

3. Peter Delivered (verses 7-9).

Tell where Peter was?
Was he awake, crying and fretting?
Who awakened him?

Where did the angel lead him?
To what place did he at once go?
Did they expect him there?
What does this teach about faith?

Questions for Younger Scholars.

Who was the new ruler over Judea? *Herod Agrippa.*

What apostle had he put to death? *James, the brother of John.*

Whom did he also now wish to kill? *Peter.*
Why did he do these things? *To please the Jews.*

How many prison guards had Peter? *Sixteen.*

What did Herod forget? *The angel guards that God sends.*

What were Peter's friends doing? *Praying for him.*

What happened in the night? *An angel came to Peter.*

What did he say? *"Arise up quickly."*
What did he do? *Took Peter past the guard to the street.*

What became of his chains? *They fell off.*
Where did he go? *To the place where his friends were praying for him.*

Was it strange that God set Peter free? *O, no; he always helps those who trust him.*

What other believers were delivered from prison?

Who can deliver us from the prison-house of sin? *God.*

The Lesson Catechism.

(For the entire school.)

1. What did King Herod do in opposing the Gospel? *He killed the apostle James.*
2. Whom did he next intend to slay? *The apostle Peter.*

3. What did the Church do for Peter in prison? *They prayed without ceasing.*

4. How did God answer their prayers? *By sending an angel.*

5. What did the angel do for Peter? *He set him free from prison.*

6. What is our GOLDEN TEXT? *"The angel of the Lord," etc.*

The Church Catechism.

59. After what manner hath our Lord taught us to pray? Our Lord hath taught us when we pray to say: "Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, the power, and the glory, for ever and ever. Amen."

THE LESSON OUTLINE.

Homely Lessons in Christian Living.

- I. GOD IS GLORIFIED BY THE MARTYRDOM OF HIS SERVANTS.
Herod killed James with the sword. v. 1, 2.
 Precious in the sight of the Lord is the death of his saints. *Psa.* 116. 15.
 Rejoicing that they were counted worthy to suffer shame for his name. *Acts* 5. 41.
- II. GOD IS GLORIFIED BY THE PROLONGED LIFE OF HIS SERVANTS.
The Lord brought him out of the prison. v. 17.
 He preserveth the way of his saints. *Prov.* 2. 8.
 With long life will I satisfy him, and show him my salvation. *Psa.* 91. 16.
- III. THE DUTY OF THE CHURCH IS TO PRAY WITHOUT CEASING.
Prayer was made without ceasing of the Church unto God. v. 5.
 Ye that make mention of the Lord, keep not silence, and give him no rest. *Isa.* 62. 6.
 Men ought always to pray, and not to faint. *Luke* 18. 1.
- IV. THE CHRISTIAN OBEYS EVERY DIVINE COMMAND.
So he did. v. 8.
 To obey is better than sacrifice. *1 Sam.* 15. 22.
 Ye are my friends, if ye do whatsoever I command you. *John* 15. 14.
- V. EVEN THOSE WHO BELIEVE IN GOD SOMETIMES LACK FAITH.
When they saw him, they were astonished. v. 16.
 If . . . he had answered me; yet would I not believe. *Job* 9. 16.
 Their words seemed to them as idle tales, and they believed them not. *Luke* 24. 11.

EXPLANATORY NOTES.

We may assume that by the generous help of the Church at Antioch the believers in Jerusalem suffered comparatively little from the "dearth" that devastated Judea. How long Barnabas and Saul remained in Jerusalem we are not told. "About that time" persecution came to the Christians from a new source. Herod Agrippa I, a consummate politician, had by the Roman emperor been made king of the tetrarchies ruled in our Lord's day by Philip and Lysanias, and a little later of the tetrarchy of Galilee and Perea also; later still another emperor added to Agrippa's dominions Judea and Samaria; so that at the time of which we now study he ruled over a territory as large as that governed by his infamous grandfather, Herod the Great. He was regarded by the Jews as a model ruler, for he was scrupulous in the observance of the Mosaic law and liberal in governmental measures. The jealousies that had arisen in the minds of the authorities of Jerusalem against the believers in Christ had been carefully noted by Herod, and, characteristically, he took the side of the chief priests, and now undertook to do what they had failed to do—destroy the Church by killing its leaders. We have in our lesson an account of the murder of James the son of Zebedee, of the arrest and miraculous liberation of Peter, and, though not in the printed verses, of the midnight meeting of the Christians for prayer in behalf of Peter. Innumerable questions that arise about this episode in the history of the early Church can have only one adequate reply, "God moves in a mysterious way his wonders to perform." Why he allowed James to be killed and preserved Peter we cannot say; but the details of the story are so filled with moral and spiritual suggestiveness that we need not mourn over the absence of what is not revealed.

I. WHAT HEROD DID.

Verse 1. The rather vague note of time with which verse 1 begins is characteristic of Luke. Until *Herod the king stretched* ["put"] *forth his hands to vex* ["afflict"] *certain of the church* the Christians had been enjoying a long period of peace, during which Christianity rapidly spread. It will be well for the teacher to mark the distinction between this Herod (Agrippa) and the two who are mentioned in the gospels (Herod the Great and Herod Antipas). Besides these there was a second Herod Agrippa, mentioned in Acts 26.

2, 3. *He killed James the brother of John with the sword.* Of this apostle little is known beyond his family relationship (he was the son of Zebedee, and brother of the John who wrote the gospel) and his peculiar intimacy with Jesus. He was one of three whose companionship was sought by our Saviour in the climactic hours of his life. To say that a man was "killed with the sword" is almost equivalent to saying that he was beheaded. The early Christians used to tell that the soldier who arrested James, and whose duty kept him during the trial standing beside the apostle, was convinced

by his testimony, knelt at his feet to ask pardon, confessed Christ, and was beheaded with him. Although this judicial murder did not destroy Christianity it pleased the Jews, of whom all classes now hated the followers of our Lord, whose spirituality made the Sadducees their enemies, while their breadth and liberality shocked the Pharisees. Herod doubtless watched the effect on the governing classes of the killing of James, and because he saw that they approved it he proceeded further to take Peter also, and but for divine intervention doubtless would have gone on to kill John the brother of James, and James the brother of Jesus. Peter was now the most prominent of the disciples. *Then were the days of unleavened bread.* That is, the Passover time.

4. *When he had apprehended* ["taken"] *him, he put him in prison, and delivered him to four quaternions of soldiers to keep* ["guard"] *him.* The prison (probably a cell under the "Tower of Antonia," which was Herod's Jerusalem palace) was merely a place of detention, for Peter was not yet punished; he was to stand his trial after the Passover. A "quaternion" was a set of four soldiers. Four quaternions, a body of sixteen, were deemed necessary to guard the man who had already escaped from the guard room of the Sanhedrin. *Intending after Easter* ["the Passover"] *to bring him forth to the people.* The reverence of the Jews for holy days is well known. The priests, with all their virulent hatred of our Lord, shrank from degrading their Passover festivities by his public death; and Herod Agrippa, whose conduct in this affair was shaped by his purpose to hold their favor, postponed the execution of Peter till after the holy feast. The word "Easter" is an unfortunate and misleading translation which has been corrected by the Revisers.

II. WHAT THE CHURCH DID.

5. *Prayer was made without ceasing* ["earnestly"] *of* [by] *the church.* Peter was their leader, and if at this juncture he was taken away the very existence of the Church would seem to be threatened. There was nothing left to do but to pray. This they did constantly and intensely. Day and night they prayed, very likely in different meeting places.

We are requested to study verses 10-19 in addition to those printed, and it would be well at this point to glance at these verses, in advance of the story, long enough to note the prayer meeting held in the house of Mary the mother of John Mark, to observe the love of the disciples there for Peter, their terror of men, and their faith in God.

III. WHAT THE LORD'S ANGEL DID.

6. *When Herod would have brought* ["was about to bring"] *him forth.* When the Passover season had passed. The special prayers had continued possibly for a week. Capital punishment in that cruel time was looked upon almost as an entertainment, and the people of Jerusalem generally would eagerly look forward to the bloody spectacle. *The same night Peter was sleeping between two soldiers, bound with two chains; and the keepers* ["guards"] *before the door kept the prison.* The four quaternions of guards seem to have taken charge of Peter by turns, and probably two of the men that were now on duty were chained to him and slept while he slept, while the other two, outside the gate, were expected to keep awake and alert. The use of two chains shows the importance Herod put upon the apostle's arrest. Some have supposed the "door" here mentioned to be the outer door of the prison, but the story seems to imply that it was the door of his cell. We may infer from the fact that Peter's escape was discovered "as soon as it was dawn" that it occurred during the last watch of the night, which lasted from three in the morning until six.

7. *Behold.* An exclamation of wonder. *The angel of the Lord came upon him* ["stood by him"], *and a light shined in the prison* ["cell"]; *and he smote Peter on the side, and raised him up* ["awoke him"], *saying, Arise* ["Rise"] *up quickly. And his chains fell from his hands.* Every incident indicates supernatural agency; Luke records a miracle. That angels constantly minister to all of God's children--to us as really and as constantly as to Peter--is a belief widespread in Christendom, for which there is much support in the Bible. In any case, God's providence, his loving, personal care, is unremittently shaping our paths through life and defending us; no scriptural truth is more emphasized than this; and that God uses those heavenly beings whom we call angels (and of whom at most not much is revealed) as his agents and ministers seems to be indicated by several passages.

8. *Gird thyself, and bind on thy sandals . . . Cast thy garment about thee, and follow me.* Peter is dazzled and stupefied, and has to be "told like a child to put on one garment after another." Syrians do not change their clothing when preparing to sleep, but loosen their girdles, unfasten their sandals, and use the outer garments as blankets. In dressing one would first tighten one's girdle, then bind on the sandals, and resume the outer garment as a

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robe. The word for "sandals" indicates the shoes of a poor man.

9. *He went out, and followed.* "Follow" in the last verse is literally "keep following;" here the phrase is "kept following." Through corridor after corridor, through lane after lane, went the angel with Peter close behind. *Wist* is an old English word for "knew." He was conscious of everything, but thought he was dreaming. The suddenness of the miracle had dazed him.

IV. THE END OF THE STORY.

10-19. We now turn to the Additional Study Verses. The *first* and *second wards* were the guards, who seem to have been unconscious; then came the heavy *iron gate* from the prison into the *city*, which opened of *his own accord*, and they passed out. *Through one street* the angel accompanied Peter, then *departed*. Peter came to himself, and reason resumed its sway; he now recognized as a certainty that God had *sent his angel* to deliver him. *The house of Mary the mother of John* seems to have been one of the regular meeting places of the disciples, and in this house all night long the

Christians had been *praying* for Peter. *Peter knocked at the door of the gate*, which perhaps means a wicket gate within a large door, and the doorkeeper, a girl, was so delighted by hearing *Peter's voice* that in her confusion she left him standing outside and hastened to tell the Christians that their prayers had been answered. But this they could not believe. They first said she was *mad*, and then that it was not Peter, but *his [guardian] angel or wraith*. *But Peter continued knocking*, and when he was admitted told his wonderful story, and requested the believers to *show these things unto James [the brother of Jesus], and to the brethren [the other apostles]*. Then Peter *departed, and went into another place* to avoid another arrest. The closing verses of our lesson tell of the terror among the soldiers when they discovered Peter's escape, and of the execution of the *keepers* who had permitted it. Herod then returned to his capital city, *Cæsarea*, to meet a miserable death within a month. The account of his death given by Josephus corresponds remarkably in important particulars with the story told in Acts.

HOMILETICAL AND PRACTICAL NOTES.

HEROD.

Herod, the king, was the grandson of Herod the Great, the last king that reigned in Jerusalem. He was sent to Rome after the execution of his father, Aristobulus, where he became the companion of the debauched Caligula; which must be remembered in this study of his interest in the persecution of the Christians. Because he was a favorite of the corrupt court of Rome he was advanced by Claudius to the title of king, with a jurisdiction over Judæa, Samaria, and Idumæa, all the lands ruled over by his grandfather, Herod the Great. Christianity now had to face a foe much more powerful, if not more vindictive, than the high priest. When Agrippa moved to Palestine to take up his royal residence and authority he sought to gain the affection and loyalty of his subjects by a policy of conciliation. It was in one of the last years of the reign of Agrippa, supposed to be about 44 A. D., that he ordered the death of James. He probably saw in the Christian party a revolutionary element, thus looking at it from a purely political point of view. The imprisonment of Peter had another motive. The impressive feature of these early persecutions of the Christians is that all the motives which afterward appeared in the persecution of the Church are here present in all their force. Bigotry, political chicanery, ignorance, the exasper-

ation of the wicked at the silent yet forceful rebuke of good men—all these operated very successfully upon Herod, as they have done in innumerable instances after him, and to such a degree that the policy of extermination was the only one left to him. In this course he had the encouragement and support of the most influential of his subjects.

PETER.

The weakness and wickedness of the demagogue are seen in the method as well as in the motive of the arrest of Peter. To increase his popularity with his subjects, and thus to strengthen his position at the Roman court, he gives orders for the imprisonment of Peter, who after the death of James was recognized as the head of the body of believers. The time selected was at the season when Jerusalem would be filled with Jews from all parts of his kingdom, who were present to attend the feast of the Passover. His intention was to make the death of the apostle a public spectacle. With such enemies, then, the Church had to contend. But on the one hand was ranged conspiracy, on the other there was the appeal to God. Whatever may be thought in any particular instance of the reasons for the interference of God in human schemes, this much is true, that whenever the Church has passed through a period of persecution the results have always been in the

interests of a more virile and purer form of devotion and zeal in the mission of the true Church of Christ. Here we read the safe and sure lesson, one which can be applied to the life of the believer as well as to the Church, that God is never indifferent, but controls all things by unerring wisdom and infinite love. What seems to man's poor judgment hopeless disaster is in God's ordering of affairs the attainment of some high vantage ground of experience and possibility, which is, as we discover afterward, attainable only upon the conditions of great labor and pain. It must not be forgotten in the plan of redemption man is the agent, the servant; to the success of this plan all personal good and gain are made subordinate; the apostle, in imprisonment, is taking his place in the line of prophets and of his Lord. What God may do in the emergency concerns not the welfare of Peter, but the glory and triumph of his Church. A soul in alliance with God lives near enough to the great movements of the Spirit in the direction of the kingdom of Christ on the earth to know that it is safe under the administration of divine love and wisdom and redemption, whatever may be the perils and pains which threaten and afflict it from without. The contest that is now begun between Herod and Peter is actually but one form of the contest between the kingdom of Christ and the world.

DELIVERANCE.

The details of this miracle of deliverance are presented with such minuteness that one cannot fail to see that we have before us one of the most illustrious examples of divine interference to be found in the annals of the Church.

Herod had no Roman soldiers in his service, but the military regulations of his troops were modeled after those of the Roman army; so that for the night watch sixteen soldiers were detailed, four being for each watch. Between two of them the prisoner lay, being chained to them hand to hand; two kept watch on the outside. After the Passover, a festival in which Herod could have no real interest, Peter was to be brought forth and publicly executed. There was nothing which from a human point of view could be more hopeless. Peter's inner history during this period of his confinement would be interesting to read. But the more hopelessness of the situation brings out more vividly the fact and the force of the miracle. The distinctness with which the details of this miracle are described has a very important place in the narrative. The question to be decided is not

what in the order of human probability happened, but what in the order and plan of God really could happen for the welfare of the Church. Peter was evidently indispensable to the success of the church at Jerusalem; but this was not all: was not the miracle, as a fact, indispensable to the success of the Church, and in a far more important sense, than any man? By degrees came the knowledge to the disciples that the promise of power which began to be fulfilled on the day of Pentecost would continue to be an all-powerful ministry of salvation to the believer within and without. And the miracle was to make its history without in the visible demonstration of the power of God, quite as much as the experiences of the humblest believer should testify of the abiding presence of God within. Christianity is the religion of the supernatural, evidenced in the facts of Christian experience, and confirmed by the remarkable signs and wonders which were wrought always in its name and for its interest.

To Peter's amazed senses the real world passes as the unreal. But the fact of what he supposed a vision is the fact of the entire history of the kingdom of Christ. Peter was yet to test this power of God in other spheres, where he would be called upon to defend the doctrine of which this miracle was a most important testimony. One sees what the moral effect of this miracle would be upon Peter. If there was a doubt before concerning the extent to which the promised presence of Christ could aid him all such doubt must pass henceforth out of his history. Severe trials treat us like furnaces of fire treat the ore; they take out of our spiritual life much that is earthy, and bring to our comprehension the fact and force of the supernatural. Faith grows strong with exercise; and temptations, successfully resisted, are ever occasions for a victorious virtue. New phases of persecution are met by new forms of divine manifestation. Exigencies of uncommon seriousness make the power of God's deliverance the more remarkable; dilemmas which utterly dismay the mind and heart are the occasions for the most significant expressions of the divine will and wisdom.

Thoughts for Young People.

PRAYER AND MIRACLES.

1. *God does not always work miracles when men think them needed.* There are few difficulties in life that Christians would not desire to have surmounted by miracles. Why God did not work a miracle on James must remain an

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unsolved problem to us. He has not promised to relieve his children in every case from pain and ignominy, sickness and disaster and death, but he has promised to sustain them in all afflictions.

2. *There is a limit set to the wickedness of the most powerful oppressor.* Herod was a smooth-tongued, wily, political manager, the only man of his time who could keep friendly with the imperial court in Rome and equally friendly with the rebellious Jews. To please the latter he became the oppressor of the Christians, and from the human point of view there was no limit to his power, but God set the limit.

3. *Prayer is a welcome instrument of communication between separated friends.* Those whom we cannot see and talk to at least we may pray for.

"Though sundered far, by faith we meet
Around one common mercy seat."

4. *True religious faith is always tranquil and undismayed.* A chain attached to each wrist or each ankle would probably keep any one of us awake for hours. If that chain were prison fetters, and the other end of it attached to soldiers who in the morning would be turned into executioners, we would probably stay awake all night. And Peter did not expect miraculous deliverance, either; he fully expected that his life would be forfeited, and yet he was calm and tranquil—a beautiful instance of triumphant faith.

5. *Sometimes the best of people are surprised by answers to their prayers.* Men are slow to remember that God is as true as his word.

Teaching Hints for Intermediate Classes.

CONNECTION.

This lesson is connected directly with the last one. The preaching of the traveling missionaries was so blessed of God that many believed. Christianity was spreading, and something had to be done by its enemies to retard its progress. In Herod they found an agent who was willing and able to resort to extremes. To-day we study the record of his attempt to crush the young Church by making away with its leaders.

CIRCUMSTANCES.

Time. A. D. 44, in the spring, at Passover time. Explain to the class the meaning of "days of unleavened bread."

Place. Jerusalem. The prison was probably the Tower of Antonia.

Herod. Herod Agrippa I reigned A. D. 37-44. (See NOTES.)

CONTENTS.

For the purpose of keeping in mind our lesson facts let us focus them on three words:

PERSECUTION, PRAYER, RAISE.

1. *Persecution* (verses 1-4). Who was king at this time? What sort of a man was he? What did he do to certain of the Church? (verse 1.) Explain the meaning of "vex" (R. V., "afflict"). Whom did he kill? How? What did he do with Peter? Why? How was Peter guarded? Explain the meaning of the last part of verse 4, using the Revised Version.

2. *Prayer* (verses 5-9). Who prayed for Peter? How? How was the prayer answered? Try to get the pupils to see these four pictures:

(1) Peter asleep. Where? Between whom? How secured? Who guarded the door?

(2) Peter awakened. What appeared in the prison? Who came with it? What did he do to Peter? What did he say? What then took place?

(3) Peter delivered. Ask the class to look at verse 8, and to be ready to tell what four things the angel told Peter to do.

(4) Peter delivered. Who left the prison? Who followed him? What did Peter think?

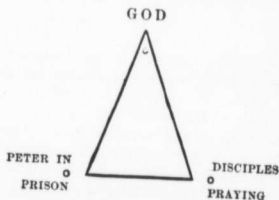
The action is very rapid in these scenes; so should be the questions and answers. This is the kind of action in which young people delight. The alert teacher will not only interest, but greatly benefit, the pupils.

This deliverance of Peter should not be confounded with an earlier one, of which we have the record in Acts 5. 17-20.

3. *Praise.* Picture Peter going to the house where prayer was being offered for him, the joy of Rhoda, who opened the door, and the incredulity of the disciples. It does not take a very vivid imagination to picture them praising God for this wonderful manifestation of power.

CLINCHERS.

Provide for each member of the class a sheet of paper on which is a diagram like this:



Show that, no matter how far from us or how near to us those in whom we are interested are, the very shortest way to reach them is to go to the throne of grace.

CONCLUSION.

Have each pupil draw a triangle similar to the above on the reverse side of the paper. Have the word GOD printed at the apex. At the right-hand angle at the base have the pupil print his or her name, and at the other angle a word or two to stand for something very much desired. Then teach: If there is anything that God wants us to have we should seek it in prayer. The teacher who has had the greatest experimental knowledge of the power of prayer will be the one who will present the truth most effectively. Have printed on foundation stone number six PETER DELIVERED, and on the reverse side the three words which form our study outline.

FOR NEXT SUNDAY.

Ask the pupils to read the lesson text assigned for next Sunday so as to be able to tell: Who were the first Christian missionaries? By whom were they sent out? In what places did they preach at first?

By Way of Illustration.

Verses 4, 5. I may see the two soldiers to whom I am chained, but not the ones that in secret are pouring out prayers for me. O, the unknown helpers! The unseen forces of the universe are stronger than the visible agencies.—C. F. Deems.

Could Herod have seen those saints upon their knees he might have exclaimed, as did Ethelred, the Saxon king, when he saw the monks of Bangor praying against him for the success of their countrymen, "They have begun the fight against me. Attack them first."

Verses 7, 8. Will you notice that what Peter could not do for himself the angel did for him? The angel cast off his chains and swung apart the iron gate; these things Peter could not do. But Peter was to bind on his sandals, because he could; and he was to cast his garment round himself and follow the angel for the same reason. A very practical principle is disclosed here. Prayer brings help to our helpless need. I am perfectly sure that prayer that his sandals might be bound on, and his garment be cast about him, would never have gotten answer, though Peter himself and the church with him had thus made petition. If the answer to your prayer seems slow in coming seek to discover if there be not some sandal you can bind on, if

there be not some garment you can cast about yourself. Prayer will not bring help to our refusal of exertion where we can exert ourselves.—Wayland Hoyt.

Answered prayer. The point in this lesson is not the miracle, but its cause; not the prison opened, but the prayer that did it. When a thinking man sees a locomotive pulling a city street of parlors, diners, and sleepers across a continent he says, "What is the power?" When he sees a geyser throw a million gallons of water two hundred feet high he is more interested in the steam that flings it than in the water that is flung. So here the dungeon, the fallen chains, the self-opening gate, the half-dazed Peter free are not the main points, but the power that did all this. The whole Bible is a record of things impossible to men, yet of things that would not have been done except by men. The train is not shoved and pulled by men, but it would not go except for men. The power that divides seas, burns water, raises the dead is not in men, but it is commanded and handled by men. The whole teaching of the Bible is that this power is to be more and more at the service of man.—Bishop H. W. Warren.

Peter left alone. It is needful that we should, sooner or later, be left alone to "work out our own salvation." Such responsibility may involve some "fear and trembling" at first, but it is good for us. The child would scarce learn to walk if the mother never withdrew her hand and left it to walk alone, and yet not entirely alone, for she is always near to reach out her hand if there is danger of falling, or to lift up again if a tumble does come. Thus God deals with us, that we may learn to quit ourselves like men.

Heart Talks on the Lesson.

Enough there is in this twelfth chapter of Acts to bear up the soul upon victorious faith through every task and trial of life. O, if we could but see and know the truth in the depths of our being! Is anything too hard for the Lord? What are circumstances to him? Lighter than green withes in the hand of strength. What is the touch that moves the irresistible forces of the unseen? Simple-hearted, faithful prayer.

Here was Herod determined to put an end to the Christian faith. He beheaded James and proceeded to put Peter in prison. Ah, now he has it—James out of the way, and Peter shut up where he can do no harm; what a triumph! But Herod, like Pharaoh, reckoned without God. In a humble home a company of Christians met. All day, all night they talked

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with the Lord about the honor of his kingdom, the peril of his people, the danger threatening his servant Peter; how hard it would be to lose him now that James was gone; how they needed immediate help! So, simply and fervently they poured out their heart before him. They had not gone so far in worldly wisdom as to question the efficacy of prayer; or they had progressed so far beyond it as to know that prayer is a power beyond and above the wisdom of men; so they kept on asking for the "impossible," let who would laugh at their credulity. Nor did they say, "We have asked the Lord for this thing; we will leave it with him and say no more about it." They probably remembered the widow and the unjust judge and how the Lord had said, "Shall not God avenge his own elect which cry day and night unto him, though he bear long with them?"

While they prayed Peter slept, secure, as his soldier guards thought, in his chains; secure, as he knew, in the keeping of God. Then, because God does answer prayer, the angel came, wakened him, told him to dress without haste (a sweet glimpse is this of the calm confidence of heaven!) led him out through doors which opened of their own accord, past bolts and bars that held fast or set free according to God's laws as God might choose, out to the street where Peter needed no further supernatural help, and then departed from him. He was, at first, like one that dreamed. God's deliverances often are so wonderful that we say, "It is too good to be true." But notice that when he came to himself—that is, when his sober judgment considered the matter—he knew of a surety that it was all the Lord's doing and was just what he might have expected of him. It is no proof of intellectual acuteness to question the reality of miracles. We worship a God who is able to do "exceeding abundantly, above all we ask or think."

But the good people who prayed were not ready for this prompt answer to their prayer. "Rhoda, you are mad!" they said. And even when they saw Peter they were astonished. I wonder if that midnight experience taught them a lesson of faith and trust. I wonder if we are learning by our own experiences. The mother of James once asked for her son a place at the right hand of Jesus in his kingdom. A martyr at the hands of Herod, he found the answer to her prayer. Released from prison, Peter found the answer to the prayers of his friends. Jesus says, " whatsoever ye shall ask in my name, that will I do." Blessed are they that wait!

The Teachers' Meeting.

Take as an outline, 1. Persecution by Herod; 2. Peter in Prison; 3. Peter Liberated; 4. The Additional Study Verses. In "The Lesson Homily," *Illustrative Lesson Notes*, in addition to other suggestions, these are made: 1. Family traits reappear (Herod Agrippa came from a bad stock); but, nevertheless, piety, education, and persistent purpose modify the tendencies of heredity, and therefore men are responsible for not controlling evil tendencies that have been inherited. 2. It is wicked to seek popularity when its attainment necessitates the sacrificing of right. 3. There may be scrupulous observance of the minor matters of religion while great sins are being planned. 4. God's help and deliverance always come at the right time. 5. The surprised prayer meeting.

Blackboard.



Whatever dangers may beset us we have an assurance comforting enough to allay every fear. Round about Peter were the prison walls, and with manacled hands and guarded doors he might well have renounced hope. Yet in his dungeon he was "quiet from fear of evil," and slumbered until his angel warder roused him to depart. He may have expected no such miraculous release, but although deliverance seemed long delayed, he was confident in God and pliable to his purpose. Before the perilous morning dawned he was freed, and went himself to the praying disciples at Mary's house to show their answered prayers.

Coloring.—Text, blue and white; irons and circles, light brown; words, purple and yellow.

Library References.

HEROD AGRIPPA I.—FARRAR, *The Herods*. Evans, *Scripture Biography*, vol. ii, page 311. Chapin, *Characters in the Gospels*, page 35. Josephus, Works.

JAMES.—Vance, *The College of the Apostles*, page 34. Reed, *The Companions of the Lord*, page 133. Sooy, *Individuality*, page 47. Andrews, *Life of Our Lord*, pages 146, 228.

PETER IN PRISON.—Taylor, *Peter, Monday Club Sermons*, 1876, page 387. West, *Peter, Macduff, Footsteps of the Apostle Peter*.

PRAYER AND ITS ANSWERS.—Jellet, *The Efficacy of Prayer*. Faunce, *Prayer as a Theory*

and a Fact. Patton, *Prayer and Its Remarkable Answers*. Murray, *With Christ in the School of Prayer*. Phelps, *The Still Hour*. Eliot, *Expectation Corner*.

SERMONS ON THE LESSON.

Verse 5.—Farindon, *Sermons*, vol. iv, page 41.

Verse 7.—Banks, *The Fisherman and His Friends*, page 324.

LESSON VII. The Early Christian Missionaries.

[May 18.]

GOLDEN TEXT. Go ye therefore, and teach all nations. Matt. 28. 19.

AUTHORIZED VERSION.

Acts 13. 1-12. [Commit to memory verses 2, 3.]

1 Now there were in the church that was at Antioch certain prophets and teachers; as Bar-na-bas, and Sim'e-on that was called Ni'ger, and Lu'ci-us of Cy-re-ne, and Man'a-en, which had been brought up with Her'od the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Ho'ly Ghost said, Separate me Bar'na-bas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 So they, being sent forth by the Ho'ly Ghost, departed unto Se-leu'ci-a; and from thence they sailed to Cy'prus.

5 And when they were at Sal'a-mis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

6 And when they had gone through the isle unto Pa'phos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-je'sus:

7 Which was with the deputy of the country, Ser-gi-us Pau'lus, a prudent man; who called for Bar'na-bas and Saul, and desired to hear the word of God.

8 But Ely-mas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Ho'ly Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

AMERICAN REVISED VERSION.*

1 Now there were at Antioch in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. 2 And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus. 5 And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews; and they had also John as their attendant. 6 And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus; 7 who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. 8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. 9 But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him, 10 and said, O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12 Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

* The American Revision, copyright 1901, by Thomas Nelson & Sons.

Time.—A. D. 45 or 46. **Places.**—Antioch in Syria; Seleucia, a city on the Orontes; the island of Cyprus.

Home Readings.

- M.* The Early Christian Missionaries. Acts 13. 1-12.
Tu. Prepared and sent. Isa. 6. 1-8.
W. Good tidings. Isa. 40. 1-11.
Th. Messengers needed. Rom. 10. 11-21.
F. Sorcery forbidden. Deut. 18. 9-18.
S. The source of sin. 1 John 3. 1-10.
S. Power of the Gospel. 1 Cor. 1. 13-24.

Lesson Hymns.

New Canadian Hymnal, No. 318.
 From Greenland's icy mountains,
 From India's coral strand,
 Where Afric's sunny fountains
 Roll down their golden sand,

New Canadian Hymnal, No. 167.

To the work! to the work! we are servants of God,
 Let us follow the path that our Master has trod;
 With the balm of his counsel our strength to renew,
 Let us do with our might what our hands find to do.

New Canadian Hymnal, No. 168.

There is work to do for Jesus,
 Yes, a glorious work to do,
 For a harvest fully ripened
 Rich and golden lies in view;

Questions for Senior Scholars.

1. *The Praying and Working Church.*

To what regions had the disciples confined their preaching?

In what cities did they have their greatest successes?

Who are mentioned as prophets and teachers at Antioch?

What special direction did the Holy Ghost give?

Who sent out Barnabas and Saul to their work?

Who accompanied them?

Why should Barnabas feel a special interest to go to Cyprus?

2. *The First Foreign Missionaries.*

In what island did the apostles first preach?

Why did they preach in the synagogues of the Jews?

How far did they travel in the island of Cyprus?

Who was Sergius Paulus?

Why did he send for the apostles?

Why did Bar-jesus oppose their teaching?

Under whose authority was Paul acting?

How did Paul describe the character of the sorcerer?

With what did Paul charge him?

What was his punishment?

Questions for Intermediate Scholars.

1. *God Himself Choosing Missionaries* (verses 1-3).

Name the five great leaders of the church in Antioch.

Who is mentioned first, and who last?

Which of the five were called to extend the work?

How was their choice indicated?

What religious act is twice mentioned?

How did the church join in the choice?

What command of Christ was fulfilled?

2. *The Chosen Ones Going Forward* (verses 4, 5).

What was their first point?

On what island did they labor?

Can you find it in your school geography?

What two cities of Cyprus did they visit?

In what buildings did they preach?

Are synagogues or the temple more like the Christian churches?

Who was with Saul and Barnabas? (This was John Mark, who wrote the Gospel.)

3. *Conflict and Triumph* (verses 6-12).

Who had deceived the people of Paphos?

How had even the governor regarded him?

What two names had this wicked man?

How did he try to defeat Saul's work?

What terrible punishment came upon him?

What was the governor's name?

What does Paul, or Paulus, mean?

Why did Saul of Tarsus probably take this new name, Paul?

Questions for Younger Scholars.

Who preached to the Christian church in Antioch? *Saul and Barnabas and others.*

What were they told to do? *To send out missionaries.*

Who told them to do this? *The Holy Spirit.*

Whom did they send? *Saul and Barnabas.*

What young man went with them? *John Mark, a nephew of Barnabas.*

Where did they go first? *To the island of Cyprus.*

How long is this island? *About a hundred miles long.*

Where did they land? *At Salamis.*

What did they do? *Begin to teach.*

Who sent for them? *The governor.*

What was his name? *Sergius Paulus*.
 What strange man opposed the apostles?
Elymas, the sorcerer.

What happened to Elymas? *He was made blind, and had to be led.*

Did the governor believe in Jesus? *Yes.*

Where did the apostles go next? *To Perga.*

What is true to-day of people who try to keep others from believing in Jesus? *They are blind in heart.*

The Lesson Catechism.

(For the entire school.)

1. From what church were missionaries sent out to preach the Gospel? *From the church at Antioch.*
2. Who were sent? *Barnabas and Saul.*

THE LESSON OUTLINE.

The Proclamation of the Gospel.

I. GOD CALLS SPECIAL MEN FOR SPECIAL WORK.

Separate me Barnabas and Saul for the work wherunto I have called them. v. 2.

He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. Eph. 4. 11.

Called to be an apostle, separated unto the Gospel of God. Rom. 1. 1.

II. GOD GUIDES HIS MESSENGERS.

Sent forth by the Holy Ghost. v. 4.

He will be our guide even unto death. Psa. 48. 14.

He will guide you into all truth. John 16. 13.

3. Where did they begin the work of preaching? *In the island of Cyprus.*

4. Who was among the people converted through their labors? *Sergius Paulus, the Roman ruler.*

5. By what name was Saul henceforth called? *Paul.*

6. What is our GOLDEN TEXT? *"Go ye,"* etc.

The Church Catechism.

60. What is the fellowship of believers? The fellowship of believers is the communion of saints in the unity of the Spirit, and more particularly the meeting of Christians with one another to testify of the grace of God in their hearts and lives, to confess their sins to one another, and to admonish and exhort one another to all holiness.

III. GOD'S HEAVIEST ANGER IS AGAINST HYPOCRITES.

Enemy of all righteousness. v. 10.

An hypocrite shall not come before him. Job 13. 16.

The congregation of hypocrites shall be desolate. Job 15. 34.

IV. THE GOSPEL IS IN ITSELF THE GREATEST OF MIRACLES.

Astonished at the doctrine of the Lord. v. 12.

It is given unto you to know the mysteries of the kingdom of heaven. Matt. 13. 11.

Which things the angels desire to look into. 1 Pet. 1. 12.

EXPLANATORY NOTES.

We must not fail to take advantage of to-day's lesson as an opportunity to present, in its largest aspects, the missionary cause. The "setting apart" of Barnabas and Saul, and their journey, form the adequate symbol of all aggressive Christian work. The necessity for missions, their divine authorization, and their human instrumentality, all are here, and should be clearly impressed on our scholars' minds. But especially should the heroism of foreign missions be used to stir up their enthusiasm. There is in 2 Cor. 11. 23-27 (a passage which might well be quoted and amplified in the class) an incomplete catalogue of the perils which Paul bravely confronted. The sufferings of some of the pioneers of modern missions have been as great and as heroically borne. "The love of Christ constrained" both him and them. But heroism is not to be measured by peril or suffering. Bishop Phillips Brooks has wisely defined the first element of heroism as the quality of ideality. "Christianity is heroic life, and the missionary work is heroic Christianity. This arises not from any mere circumstances of personal privation, but because the missionary life has most closely seized, and most tenaciously holds and lives by, the essential central life-idea of Christianity—that man is the child of God. The true Christian idealist, and therefore the true Christian hero, is he whose conception of man as the redeemed child of God has taken his life, molded it into new shapes, and planted it in new places; has so filled and inspired it, that, like the Spirit of God in Elijah, it has taken it up and carried it where it never would have chosen to go of its lower will. The missionary life is heroic, therefore, not because of the pains it suffers, but because of the essential character it bears. Pain is the aureole, not the sainthood. So they have marched of old, the missionaries of all the ages of the religion of the Incarnation and the Cross, idealists, believers, magnanimous and brave, the heroes of our

faith. They have been heroes because of their faith, because their souls supremely believed in and their lives were supremely given to Christ." And this heroism we all fully can share and exemplify whether God calls us to homely domestic or business life or to more picturesque service in distant fields.

I. THE EARLIEST MISSIONARY SOCIETY.

Verse 1. *The church that was at Antioch* developed rapidly, especially, as we may believe, that portion of it which was made up of Gentiles and foreign-born Jews. Some of its members were gifted by God as *prophets and teachers*—that is, as speakers directly inspired and as expounders of inspired writings. So in every church are men and women of special gifts and graces, who should be at work for God. How the five men named were distributed among the two classes mentioned is not stated. It is assumed by some that the first three were prophets and the last two teachers, but probably all had both endowments in differing proportions. *Certain and as* are not found in the oldest texts. *Barnabas* has already been described as "a good man and full of the Holy Ghost and of faith" (Acts 11, 24)—a character within the reach of all. He had been honored by the church in Jerusalem and was now the leader of the believers in Antioch. The first name, *Simon* (another form of *Simon*; spelled *Symon* in the Revised Version), was common among the Jews. *Symeon's* second name (Latin) means "Black," from which fact and from the phrase *that was called* some have understood that he was a negro; which is neither impossible nor certain. *Lucius of Cyrene* was a native of northern Africa, but of what race we are not told. It has been held by some that he was our author Luke, but the names in Greek are not at all the same. *Manaen* (the ancient Hebrew *Menahen*) was the *foster brother* (Revised Version) of *Herod the tetrarch*. And so of two boys who (probably) grew up together in a palace one became the murderer of John, and the other (in his old age) a leader of the followers of Christ. No home is so debased but a saint may come from it; none so holy that it may not nurse a prodigal. *Manaen's* relationship to *Herod* is mentioned probably to show his high social rank. Among the early Christians we find rich and poor, "noble" and enslaved. Of *Symeon*, *Lucius* (but see Rom. 16, 21), and *Manaen* nothing further is known. They were, nevertheless, two thirds of a prayer meeting of unsurpassed influence—a fact which should encourage inconspicuous Christians. (See **THOUGHTS FOR YOUNG PEOPLE.**) *Saul*, who had been brought all the way from Tarsus for the express purpose of "teaching" that Jesus was the Christ, is named last.

2. *They ministered to the Lord.* The context seems to imply an unusual act of worship; but *Ramsay* understands that more than others they led lives of religious duties. They *fasted* also, according to the custom of godly Hebrews in earnest prayer. *The Holy Ghost said.* By what means is not recorded. Many are God's ways of communicating with us—by act of Providence, in sacred song, through Holy Scripture, by the voice of conscience. But assuredly whosoever with his whole heart ministers to the Lord will *somehow* receive response from the Holy Ghost. *Separate me Barnabas and Saul for the work wherunto I have called them.* Already God had called them; on their hearts had been laid the burden of the Gentiles. Now God directs the Church officials formally to assign them to their duty. Irregular and self-constituted religious endeavors and enterprises are not in accordance with God's general plan.

3. *They stand for the recognized officials of the church; them, for Barnabas and Saul; away, for the outlying world of wickedness.* This authorization, so distinctly divine in its origin, silenced for the time the opposition of narrow-minded Christians, who, as *John Calvin* suggests, may have looked on *Cornelius's* case as exceptional. God has given to *Barnabas* and *Saul* the world as a parish and all sinners as parishioners.

Let us pause to note that this first missionary society had all the fundamental characteristics of those of modern times: founded as a result of special prayer, organized under providential guidance, and authorized by the Church. The social conditions of that day made the financial support of the missionaries of less immediate importance than another claim, as we have seen in Lesson V. But "the collection," the opportunity to give for the support of God's cause, was as pressing then as now.

II. THE EARLIEST CHRISTIAN MISSIONARIES.

4, 5. Although thus officially authorized by the Church, *Barnabas* and *Saul* were understood by themselves and by their friends in Antioch to be *sent forth by the Holy Ghost. Departed.* "Went down" from Antioch, amid the mountains, to *Seleucia*, the port of Antioch, on the coast, sixteen miles away. (There was another *Seleucia* in Asia Minor.) *They sailed to Cyprus*, still directed, doubtless, by the Holy Ghost. Cyprus was the birthplace of *Barnabas*

and of some of the founders of the Church of Antioch. In Salamis, the largest city of Cyprus, and the nearest to Antioch, *they preached* ["proclaimed"] *the word of God in the synagogue of the Jews*. Their first proclamation of the Gospel was made at regular houses of public worship, in the form of exposition of selected portions of the Old Testament Scriptures. Entering the synagogues as rabbis, they would naturally be invited to speak. *John*, elsewhere called John Mark, after whom our second Gospel has been named, and the cousin or nephew of Barnabas, was *their minister* or attendant.

6, 7. The evangelists went *through the whole island* (Revision), and there must have been much preaching, and varied experiences, before they reached *Paphos*, at the extreme western end. In Luke's day to describe a man as a *sorcerer* was merely to state his profession, that of a magian or a magician, which was not in itself discreditable; but to call him a *false prophet* was to brand him as an impostor, a sham magian. The true magian was a sage, a possessor of occult learning, like the "wise men" (magians) who followed the star to Bethlehem. He looked heavenward for wisdom and earthward for knowledge; his mastery of certain isolated natural phenomena gave him, in a time of universal ignorance, power to work wonders before others, not unlike the experiments of a modern professor of science, only that the scientist understands certain laws of nature and teaches them, while the ancient wonder-worker knew little or nothing of the real cause of the marvels he was sometimes able to produce, and, valuing what knowledge he had only for the influence it gave him over the ignorant, monopolized and secreted it. Naturally enough, the number of magicians was great, and among them were many "false prophets." This man was a *Jew*, which made his work the more despicable. At that time there were many Jews in this bad business; Syrian fortune-tellers were especially popular. *Whose name was Bar-jesus*. That is, the son of Jesus, the same as Joshua, which name was not uncommon. Bar-jesus was patronized by the *deputy of the country* ["the proconsul"]. The title here given is one of many evidences of the peculiar accuracy of Luke. There was little uniformity in Roman provincial titles. Few tasks could be more difficult than for an historian, in rapidly recording extensive journeys through various provinces, to use the correct title in every case where an official was mentioned. This is precisely what Luke does, as

we shall discover when comparing future lessons with this. In Cyprus an inscription has been found which shows that one of its governors was named Paulus and was entitled "proconsul." *Sergius Paulus was a prudent man* ["a man of understanding"], of a careful, investigating turn of mind. This had led him to welcome and to study Bar-jesus, and now led him to give similar welcome and to apply similar criticism to Barnabas and Saul. *He desired* ["sought"] *to hear the word of God*, exactly what Barnabas and Saul had come to preach. Having heard that "two traveling teachers" were passing through his island with a fresh religious message, he desired to hear them.

III. THE OPPOSITION OF FALSE RELIGION.

8. *Elymas the sorcerer* (for so is his name by interpretation). That is, Elymas means Sorcerer or Magian. *Withstood them*. He saw that the evangelists were making an impression on the mind of the proconsul, and he knew that the more profoundly the proconsul felt the truth of their message the more clearly would he see the falsity of the claim of Elymas; so very naturally he sought to *turn away the deputy from the faith*.

Every false creed, sincere or hypocritical, may be expected to oppose the Gospel.

9-11. *Saul, (who is also called Paul)*. It is noteworthy that Saul's name is changed in the story at the point where he influences another Paul, and that hereafter he is mentioned as leader, never again as secondary. Though to us Saul and Paul sound alike, they are not two forms of one name. Saul is the name of the first Hebrew king; Paul is thoroughly Gentile. While we cannot tell why this change was now made by the historian, we may note that in assuming the Gentile name Paul "strips himself of Jewish connections and relationships. It is true that Jews who lived among Gentiles were in the habit of carrying Jewish names for use among their own people, and Gentile names for use among Gentiles; but Paul seems to have altogether disused his Hebrew name, Saul; and this would be almost equivalent to seceding from Judaism and identifying himself with the Gentiles." The change of name has been pointed to also as the index of the spirit of a life's work. "Saul" means "Desired;" "Paul" means "Little." He abandons a name that prophesies of favor and honor, to adopt a name that bears upon its very front a profession of humility. His very name, says Dr. Maclaren, is a condensation into one word of his abiding conviction, "I am less than the least of all saints."

May 18. The wo special nunciat merely set rea ["guil child ["rightcou ["make He had ly he wa goodness Saul as planned become to right

With book of history o with a Church t The cent but Anti like the the cata who form tles. Mo rative an Simeon v Jesus, an have bee with Her man of in and Saul missionar new worl a more world to given thei

It is ver described gathering hortation, by the Barnabas plan and Gentiles. since the renians w vigorous a representa represente

The words *filled with the Holy Ghost* point to a special endowment. What follows is not a denunciation by Paul, who becomes at this point merely the mouthpiece of an offended God. For *set* read "fastened." *O full of all subtilty* ["guile"] *and all mischief* ["villainy"], *thou child* ["son"] *of the devil, thou enemy of all righteousness, wilt thou not cease to pervert* ["make crooked"] *the right ways of the Lord?* He had called himself Magian, Wise Man; really he was Guile, Villainy, a deceitful opposer of goodness, who had recognized Barnabas and Saul as God's messengers, and had deliberately planned to foil them and defeat God. He had become "the child of the devil" by his enmity to righteousness. He had crooked and twisted

the truths of God. *The hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.* His blindness was not to be permanent; it was a sign to Sergius Paulus as much as a punishment to Elymas. *Immediately.* Before all the assembled dignitaries there fell on him first a mist, then a darkness, a blindness rapidly changing from dimness to totality, so that he had to be led *by the hand.*

IV. THE EARLIEST MISSION CONVERT.

12. As a consequence of this great demonstration the *deputy believed.* But what *astonished* him most, what made the deepest impression on his mind, was *the doctrine,* or teaching, of *the Lord,* the wonderful story of Jesus.

HOMILETICAL AND PRACTICAL NOTES.

A NEW WORK.

With this lesson begins the second part of the book of the Acts, and is the beginning of the history of missions—that is, organized missions, with a distinct intention on the part of the Church to carry the Gospel unto pagan lands. The center of the movement is not Jerusalem, but Antioch. The narrative begins very much like the first part of the book of the Acts, with the catalogue of that community at Antioch who formed, so to speak, a second body of apostles. Most of the names mentioned in this narrative are unknown to us. Legend identifies Simeon with the man who carried the cross of Jesus, and Lucius with St. Luke. Manaen may have been brought up in the same household with Herod Antipas, and must have been a man of influence and well educated. Barnabas and Saul are the heroes of the history, the first missionaries, the pioneers of the Gospel in a new world which gave to the teachings of Christ a more honest and eager hearing than that world to which the long line of prophets had given their lives.

THE MEETING AT ANTIOCH.

It is very natural to suppose that the meeting described in verses 2 and 3 was an ordinary gathering for the purpose of prayer and exhortation, and during which the Holy Spirit, by the mouth of one of the number, probably Barnabas himself, proposed to the assembly the plan and order for organizing a mission to the Gentiles. All that had transpired at Antioch since the preaching of the Cypriots and Cyrenians was the necessary preparation for this vigorous advance of the Church. Here were representatives in the church of Antioch, who represented many, if not all, of the principal

cities of Asia Minor, Greece, and Italy. Barnabas was of the island of Cyprus. The choice of Barnabas and Saul to undertake this work is suggestive of the fact that in the selection of men to carry out his plans God has not concealed from us his plan to select those who are by nature and education best qualified for the task. Both of these men were informed as to the people, the countries, and to a good degree as to the difficulties which would be encountered in preaching the Gospel in Asia Minor and Europe. Their natural qualifications had been sufficiently tested to furnish, even from a human point of view, their admirable fitness for their work.

SAUL.

After his introduction to the church at Jerusalem, and some efforts at disputation with the Hellenists, Saul withdrew, upon the advice of the brethren, to his home in Tarsus. Here remaining for some time, he is not heard from until Barnabas summons him to a work greater than he knew—to be the apostle not only of the church at Antioch, with its strong Gentile caste, but to lead a movement which for the Church signified the embarking upon a new epoch of its history. Here is another instance of the way in which the emergencies of the kingdom of God upon the earth are met by divine appointment of men for the place and occasion: first, a Barnabas to interpret a new order of fellowship in a broad spirit which was possible only by an education differing widely from the conservatism of Jerusalem; then his judgment of a man for leadership; his penetration in discovering the qualities and aptitudes of the man for the work; unconsciously guiding not only one man and one work, but the whole Church, and fixing the direction of the history of the

Church even to the uttermost parts of the earth. The annals of the Church contain many illustrious examples of such unconscious direction of great events by apparently simple and crude agencies. Whatever we may think in reference to the superintending guidance of the Holy Spirit, this we are all ready to concede, that before anything like a divine commission to service is possible there must be a ready and capable heart that is offered to the Lord for his work. The question for the Christian is not, What shall I do? or, Will I be successful in this if I undertake it? but the question of all questions is whether we bring to this altar of God's service a life whose powers are consciously passed over to the divine will.

The spirit of Barnabas is behind the history of Paul, and the power of God is seen in the movements of both.

CYPRUS.

Cyprus was probably first in the order of places visited, because it lay directly in the path of the apostles on their way to the west, and perhaps for the added reason that it was the home of Barnabas. His interest, doubtless, would be warmest toward his relatives and friends. The general course of things in this narrative may be almost foreseen by the study of conditions which marked men and places. We find nothing very astonishing in the proposition to go into Gentile countries with the Gospel, after we have become acquainted with the history of things in Antioch itself. Nor need we wonder that, in the plan of visiting countries of the west, Barnabas would have chosen Cyprus, his own island, and that Paul would have selected his own Asia Minor. The study of the human element in the prosecution of the work of the Lord in all times has a peculiar interest, and ought to have, for us who are often tempted to think that the course or path of duty is involved in most discouraging uncertainties.

ELYMAS.

Magicians, astrologers, exorcists, and charlatans of many descriptions are frequently introduced into the history of the apostolic times. The one who plays a part in this chapter is a Jew. He has taken besides his Jewish name, Bar-jesus, the Arabic title Elim (Greek, Elymas), which means a savant, teacher, one of the initiated, and had probably ingratiated himself with Sergius Paulus on account of his pretensions to astrology, that science being very popular at that time in the Roman empire. The magician rather than the Jew opposed Paul, because the interests of charlatanry, which

thrives upon superstition, are always compromised and threatened when sound and serious religious convictions gain attention. Here again is found another subject for the study of motives which operated in the history of opposition to the apostles.

SERGIUS PAULUS.

The proconsul, or deputy, seems to have been impressed by the words of the apostle, and believed on the strength of the punishment which Paul inflicted upon the magician. Whether he became personally attached to the apostle's doctrine so as to be regarded as a Christian disciple is not known, but the inference seems, under the circumstances, to be reasonable.

Saul is here for the first time called Paul, which doubtless has given rise to the tradition that he assumed this name on account of the conversion of the deputy. But this is doubtful, for Paul was not a man to attach such an exaggerated importance to the conversion of a man in high place as to adopt his name, as did liberated slaves the name of their former master. It is probable that Paul bore this name a long time before, having been born and educated in a Greek city, of parents who possessed the rights of Roman citizens.

Thoughts for Young People.

FOUR INSTRUCTIVE SIDE THOUGHTS.

1. *The worth of inconspicuous Christians.* We know nothing of Simeon or Lucius or Manaen but that they fasted and prayed and laid their hands on Barnabas and Saul, that they were consecrated men, conspicuous in their local church for devotion, who had themselves no call to great historic position, but who were gifted with the simple power of recognizing singular endowments in others. But they were the hinges on which the history of the Church turned.

2. *God calls special workers to the ministry and to mission work.* No one has any right to assume the holy functions of a minister of the Gospel without a definite impression made on his own soul that God requires him for that work, and a recognition of his divine call by the Church. And what is true of the ministry in general becomes especially true of mission work.

3. *All doubts are solved by prayer.* All around the Christian company in Antioch surged and festered a world of heathenism, of lasciviousness, and of hopelessness. What to do for it they knew not, so they went to prayer, and praying for divine guidance they received it, as all will who pray for it.

4. *The missionary spirit is not to be severed from evangelical Christianity.* Where the love of God is in a human soul he burns to pass it on to others.

Teaching Hints for Intermediate Classes.

PRELIMINARY.

To be prepared to show the pupils how the missionary operations of the Christian Church, concerning the beginnings of which we study in this lesson, have developed, it will be profitable for the teacher to have some facts and figures to present to the class.

For example, according to the Rev. Edwin Rice, D.D., the yearly circulation of the Bible is as follows:

Copies of Bibles, Testaments, and books of the Bible by the British and Foreign Bible Society, 1901.	4,914,359
Copies issued by the American Bible Society, 1901.....	1,554,128
Copies by the National Bible Society of Scotland, 1901.....	941,535
Copies by the German Bible Societies, 1901 (exclusive of those furnished by British and American societies).....	579,371
Copies by other Bible societies (Swiss, French, Danish, etc.)..	287,000
Copies by English firms (University Presses, Bagster's, Eyre & Spottiswood, and others).....	3,520,000
Copies by American, German, and other private publishers, exclusive of imported and exported copies	605,000
	<hr/>
	12,401,393

Psalms and portions of the Bible issued in prayer books..... 1,500,000

Total yearly circulation..... 13,901,393

When it is remembered that the circulation of the Bible is but one of the many efforts put forth for the evangelization of the world it will be seen how greatly missionary efforts have increased.

CONNECTION.

After the deliverance of Peter from prison and the tragic death of Herod the Church was free from persecution, with the result that "the word of God grew and multiplied" (Acts 12. 24).

CIRCUMSTANCES.

Time. A. D. 46. (?)
 Places. Antioch in Syria. Point it out on the

map, and trace the journey of the missionaries to Seleucia, Cyprus, Salamis, Paphos.

CONTENTS.

Let us consider the title of our lesson under the following division:

MISSIONARIES
 S E L E C T E D .
 S E N T F O R T H .
 S U S T A I N E D .
 S U C C E S S F U L .

1. *Selected* (verses 1, 2). What two missionaries were selected? Tell what you know about these two men. By whom were they selected? From among how many? Why were they selected? (Have the pupils give their reasons, and let the teacher be prepared to decide which are the best.)

2. *Sent forth* (verses 3, 4). What was done before the missionaries started? Why? By whom were they sent forth? Show how the sending forth by the Church was under the direction of the Holy Spirit. Who went with the missionaries? For what purpose? In what city was the word of God preached? In what buildings?

3. *Sustained* (verses 6-12). Whom did the missionaries find in Paphos? What was his business? How did he oppose the work of the missionaries? What did Saul say to him? Have some one read aloud verses 10 and 11.

4. *Successful*. The result was that the Holy Spirit helped the missionaries, and Sergius Paulus believed.

CLINCHERS.

Ask: How is the world to be won for Christ? After the various answers have been given show that the work is to be done by believers witnessing for Jesus Christ. Show also that while missionaries and preachers are needed everyone can do something to bring others to Jesus. The writer knows a girl of nine who accepted Christ as her Saviour on Sunday, testified for him on the next day, and on Tuesday tried to bring other girls to him. That was just as real missionary work as were the labors of Barnabas and Saul.

CONCLUSION.

Have all repeat the Golden Text. Ask: Who should teach concerning Jesus? Can you? Will you? Have all who will pray it from the heart print this prayer:

L O R D , H E L P M E
 T O T E L L O T H E R S
 A B O U T J E S U S .

On foundation stone number seven should be

printed MISSIONARIES, and on the reverse side the above prayer.

FOR NEXT SUNDAY.

Ask the pupils to learn during the week all they can about the synagogue, and to be able to answer the question, Why did the early missionaries always preach first in the synagogue wherever they could?

By Way of Illustration.

"*At Antioch.*" At Antioch the Gospel took root on purely Gentile ground, and the movement from that center was like the growth of a banyan tree, reaching forth and dropping new branches into heathen soil, until all Asia and Italy were covered with churches.

"*The Holy Ghost said, Separate me Barnabas and Saul.*" "I don't believe in foreign missions," said a young Christian, flippantly. "Do you believe your Bible?" was asked. "O, yes." "Then you must have your quarrel with God, and not with men." The plan to send the Gospel to the heathen is not of men, but has a divine origin. Notice in Acts 13, "The Holy Ghost said, Separate me Barnabas and Saul;" "So they, being sent forth by the Holy Ghost." It is not a natural thing for men to do. God had to send them out of Jerusalem by persecution, and he had to get them out of Antioch by divine commission.

The Antioch church sent its two best men. The secretary of a missionary board said to the presiding elder of a district, "We would like Mr. B. for our mission in India," to which the presiding elder answered: "But we cannot spare him. He is our most promising young man." "I can assure you," said the secretary, "that we do not want a man that you can spare as well as not." A graduate from one of our large universities said, impatiently: "The best man of our class is going to bury himself alive in China. He could soon fill almost any pulpit in our denomination." "Well, then," was the answer, "he is just the man to send to some strategic point in the foreign field, for in those places we are making history most rapidly."

Verses 4-12. The language is strikingly quiet when we consider how great a thing that embarkation at the port of Antioch was, and how much lay wrapped in it. Columbus pushing out in his clumsy caravel was a small matter compared with the three Jews going on board the galley that ran across the blue Mediterranean to the island of Cyprus. The *Mayflower* coming out of Southampton water is a better parallel. When the sea became the pathway for

the Gospel, as the lake had been for the incarnate Gospel, a new page was opened in the world's history. We stand at the well-head of a stream which is to fill the earth. But how little the doers were aware of the greatness of their action!

A great undertaking. John Wesley said to a young man whom he sent to this country more than a century and a quarter ago: "I turn you loose on the great continent of North America. Publish your commission in the face of the sun." Can you think of anything more sublime than that? When there was not a telegraph line nor a railroad nor a newspaper on this continent John Wesley had the courage to turn one man loose on the continent of North America and tell him to publish his commission in the face of the sun!—*Dr. J. M. Buckley.*

Elymas the sorcerer. We are apt to say, "What a pity that Elymas was on the spot to interfere with the good work!" As Christ said when Lazarus died, "I was glad for your sakes that I was not there," so he might say in the case of Sergius Paulus, "I was glad for his sake that Elymas was there with his sorceries." For the efforts of the sorcerer to turn him away were overruled as the means of bringing him near. If there had not been a fierce wind blowing against the kite it would not have been able to rise.

Heart Talks on the Lesson.

The good news of the Gospel is for the whole world. It seems hard for selfish human nature to believe it. The Jews were slow to see that Gentiles had any part in it, and many Christians of the present day are not less narrow than they. Happy in their own spiritual wealth, they do not concern themselves with "the heathen." They forget that they would themselves be heathen if the Gospel had not gone beyond Jerusalem and Antioch to the uttermost parts of the earth.

We need just what came to the church at Antioch—a message from the Holy Spirit to our hearts, to make us see the duty and the joy of telling the glad tidings everywhere. He does speak, through the command of Jesus, and through the open doors over all the earth—O, yes, he speaks! but we are so taken up with our own affairs or so deaf because of prejudice and pride of opinion, that we do not hear. The church at Antioch heard because it was in the attitude to hear. They were ministering to the Lord, not to themselves, and fasting—that is, they were not indulging in extravagant living which took all their time and money and en-

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ergy. One who lives that way, as I am afraid too many Christians do, cannot hear what the blessed Spirit says.

His work is still the same as in the first century of the Church. It is he who chooses and sends forth every successful worker. Men and women hear his voice, receive his anointing, find their joy in service and their courage under trial directly and only from him, just as did Barnabas and Saul.

Recently, from a lonely place in India, far from all English-speaking people, with only a few native Christians near her, a brave missionary woman went up to receive her crown. She had endured solitude and the loss of every comfort for the joy of showing Jesus to the hungry hearts around her. One hundred and eighty miles carts must travel through jungles and deep sands to bring her supplies of ordinary food. Tired and faint one day she came from a tour among the villages, and wrote to a friend: "How I would enjoy a piece of toast made of wheat bread and a cup of tea! And I was baby enough to cry because I could not have it." But in the same letter she says: "We are pushing on to reach the thousands, yes, tens of thousands, in near-by towns who have never heard of Christ." One who knew her well says: "She was ever ready to minister. Her heart was full of plans, and she was ever working them out. She was poor in the things of this world, and severely simple in dress and mode of life, so that she might have more to set aside for God. She walked and talked with God. More than once I happened to enter her quiet study when the house seemed empty, and I found her on her knees communing with her God."

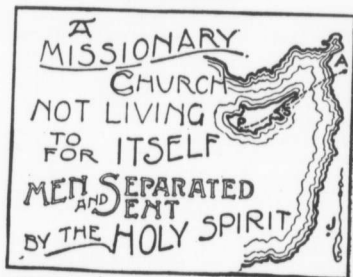
It is the same old story of the Acts of the Apostles. The Holy Spirit calls the workers; sends them forth; strengthens them to endure hardships; leads them through the path of suffering; fills them with the joy of service; bears them finally home to Jesus, to shine as the stars forever and ever.

The Teachers' Meeting.

Two effective pictures in this lesson: 1. The consecration of Barnabas and Saul; 2. The overthrow of Elymas the sorcerer. . . . The calls of God: 1. The general call to holiness; 2. The special call to special duties. . . . *Divine guidance*: It comes in the written word; we have all that Paul had when he began his career, and all that Paul received by special inspiration through his later life, besides what comes to us from the other apostles. It comes by the

enlightenment of our reason; what we cannot think out alone God helps us to see. It comes by God's work on our conscience. It often comes by providential surroundings. . . . *The wickedness of opposing goodness*. It is opposed now by sneers and laughter in the playground, by innuendoes and skepticism in the newspapers, by inconsistency in the behavior of Christians, by wicked orders on the part of employers, by foolish advice to young people not to become Christians too soon, and by outspoken and direct methods. . . . Inevitably God's side will prevail.

Blackboard.



The progress and prosperity of a Church are measured by its power to diffuse its influence abroad and extend its work. This Church had no sooner grown strong in membership and doctrine than leaders in its ranks were divinely chosen and charged for a missionary enterprise. The Church that lives exclusively to itself or selfishly for itself will die. When men have such agreement with the Spirit that they listen to his voice and obey with implicit faith the Church they represent will flourish.

Coloring.—Land, light brown; water, blue; course and "A," yellow; phrasing, purple and blue, alternately, filled in white.

Library References.

MANAEN.—Geikie, *Life and Words of Christ*, vol. i, page 587. Farrar, *Life of St. Paul*, page 182. Ewald, *History of Israel*, vol. vii, page 338. Lewin, *Life and Epistles of St. Paul*, vol. i, pages 112, 374. Geikie, *New Testament Hours*, vol. ii, page 208.

BARNABAS AND CYPRUS.—See references for May 4.

ELYMAS THE SORCERER.—Iverach, *St. Paul*, chap. iv. Lewin, *Life and Epistles of St. Paul*, vol. i, page 127. Ramsay, *St. Paul the Traveler*,

page 77. Geikie, *New Testament Hours*, vol. ii, pages 225, 226.

SALAMIS.—Farrar, *Life of St. Paul*, pages 195, 196. Ramsay, *St. Paul the Traveler*, pages 70-73. Ewald, *History of Israel*, vol. vii, page 274. Smith, *Dictionary of Classical Geography*, vol. ii, page 376.

SERMONS ON THE LESSON.

Verse 2.—Brooks, Phillips, *The Candle of the Lord*, page 163. *The Treasury*, vol. iii, page 463.

Verse 12.—*The Homiletic Monthly*, vol. viii, page 624.

LESSON VIII. Paul at Antioch in Pisidia.

[May 25.]

GOLDEN TEXT. Through this man is preached unto you the forgiveness of sins. Acts 13. 38.

AUTHORIZED VERSION.

[Read Acts 13. 13-42.]

Acts 13. 43-52. [Commit to memory verses 46, 47.]

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Bar'na-bas: who, speaking to them, persuaded them to continue in the grace of God.

44 And the next Sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Bar'na-bas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

48 And when the Gen'tiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Bar'na-bas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto I-co'ni-um.

52 And the disciples were filled with joy, and with the Ho'ly Ghost.

Time.—A. D. 46. Place.—Antioch in Pisidia.

Home Readings.

- M. Paul in the synagogue. Acts 13. 14-25.
 Th. Paul's address. Acts 13. 26-42.
 W. Paul at Antioch in Pisidia. Acts 13. 43-52.
 Th. Turning to the Gentiles. Acts 13. 1-11.
 F. Would not hear. Jer. 7. 21-28.
 S. Stony hearts. Zech. 7. 8-14.
 S. Heart of unbelief. Heb. 3. 1-13.

AMERICAN REVISED VERSION.*

43 Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God.

44 And the next sabbath almost the whole city was gathered together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. 46 And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. 47 For so hath the Lord commanded us, saying,

I have set thee for a light of the Gentiles, That thou shouldst be for salvation unto the uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed. 49 And the word of the Lord was spread abroad throughout all the region. 50 But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. 51 But they shook off the dust of their feet against them, and came unto Iconium. 52 And the disciples were filled with joy and with the Holy Spirit.

Lesson Hymns.

may 25

New Canadian Hymnal, No. 105.

- Would Jesus have the sinner die?
 Why hangs he there on yonder tree?
 What means that straggle expiring cry?
 Sinners, he prays for you and me;

*The American Revision, copyright 1901, by Thomas Nelson & Sons.

New Canadian Hymnal, No. 107.

Lord, I hear of showers of blessing
Thou art scattering, full and free—
Showers, the thirsty land refreshing;
Let some drops now fall on me—

New Canadian Hymnal, No. 416.

Some one will enter the pearly gate
By and by, by and by,
Taste of the glories that there await;
Shall you? shall I?

Questions for Senior Scholars.

1. The Election of the Gentiles.

Where had the apostles preached in Antioch?

What results attended their word on the first Sabbath?

In what did the apostles exhort them to continue?

How did the people show their interest in the apostles' doctrine?

How did the great gathering of the people affect the unbelieving Jews?

How did the opposition of the Jews affect the apostles?

Why was it necessary to preach first to the Jews?

With what did Paul charge the Jews?

Who were the Gentiles?

What was Isaiah's prophecy concerning Christ?

What made the Gentiles glad when they heard Paul?

2. Jewish Envy and Malice.

How did the Jews show their envy?

Whom did they enlist to further their designs?

Why were these women called devout and honorable?

Who were the chief men?

To what extent was this persecution carried?

How did the disciples show their displeasure?

Where did they go from Antioch?

Questions for Intermediate Scholars.

How friends and foes of Jesus grow apart:

1. Eager to Hear or Indifferent (verses 42-44).

Who were eager at Antioch in Pisidia?

What did they ask Paul to do?

What others were friends of Jesus?

What were they urged to do?

Who were the indifferent at this time?

2. Gladly Obedient or Blasphemers (verses 45-49).

How did Christ's cause grow here?

What effect on the opposing Jews had it?

To what wicked lengths did they go?

How did Paul reply?

By whose command was he turning to the Gentiles?

How did the Gentiles receive this word?

How far did the work extend?

3. Joyful in Christ or Persecutors (verses 50-52).

What was the next step in each case?

How did the Jews succeed against Paul?

Why do moral people sometimes help a bad cause?

What had Jesus told his ministers to do when driven from a city?

Can you find their route on the map?

Questions for Younger Scholars.

Where did Paul and Barnabas go from Cyprus? *To Perga, and then to Antioch in Pisidia.*

Where was this Antioch? *On Mount Taurus.*

What day was it? *The Sabbath day.*

What did they do? *They went into a synagogue.*

Who were there? *Jews and Gentiles.*

What were they asked to do? *To preach.*

Who preached? *Paul.*

What did he preach about? *The Lord Jesus Christ.*

What did the Gentiles do? *Many believed.*

Did the Jews believe? *No; they were angry with the apostles.*

What did the apostles say? *That they would turn to the Gentiles.*

What did the Jews then do? *Made the apostles leave their city.*

Where did they go? *To Iconium.*

Did this make the apostles sad? *No, for they were doing right.*

Who are the happiest people in the world? *Real Christians.*

What does God say to a Christian? *"I will never leave thee nor forsake thee."*

The Lesson Catechism.

(For the entire school.)

1. What was the effect of the preaching of the disciples upon the Jews? *They rejected the Gospel.*

2. To whom did the apostles then turn? *To the Gentiles.*

3. How did the Gentiles receive the word? *With gladness and with faith.*

4. Where did Paul and Barnabas go from Antioch? *To Iconium and Lystra.*

5. What is the GOLDEN TEXT? *"Through this man," etc.*

The Church Catechism.

61. What is a sacrament? A sacrament is a holy ordinance instituted by Christ, wherein by outward and visible signs Christ and the benefits of the new covenant are represented and sealed to the

Church, and received by those who worthily partake thereof.

Matthew xxviii. 19. Go ye therefore, and teach all nations,* baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

THE LESSON OUTLINE.

Salvation by Christ.

I. SEEK GOD IF YOU WOULD FIND HIM.

Many followed Paul and Barnabas. v. 43.

Seek ye the Lord while he may be found.

Isa. 55. 6.

Seek and ye shall find. Luke 11. 9.

II. ONE SINCERE SOUL BRINGS ANOTHER.

Came almost the whole city together to hear the word of God. v. 44.

He first findeth his own brother . . . and . . . brought him to Jesus. John 1. 41, 42.

They came unto him bringing one. Mark 2. 3.

III. THE GRACE THAT SOFTENS SOME HEARTS HARDENS OTHERS.

The Jews were filled with envy, and spake against those things. v. 45.

To-day, if ye will hear his voice, harden not your hearts. Heb. 4. 7.

They would not hear, but hardened their necks. 2 Kings 17. 14.

IV. SINNERS CONDEMN THEMSELVES.

Judge yourselves unworthy of everlasting life. v. 46.

By thy words thou shalt be justified, and by thy words thou shalt be condemned. Matt. 12. 37.

Thine own lips testify against thee. Job 15. 6.

V. THERE IS NO LIMIT TO SALVATION BY CHRIST.

A light of the Gentiles, unto the ends of the earth. v. 47.

Go ye therefore, and teach all nations. Matt. 28. 19.

Repentance and remission of sins should be preached in his name among all nations. Luke 24. 47.

EXPLANATORY NOTES.

Soon after the conversion of the proconsul of Cyprus, "Paul and his company" set sail for Perga on the southern coast of Asia Minor. Heretofore the "company" has been called "Barnabas and Saul," because in the eyes of the Church of Antioch Barnabas was the leader, but in the providence of God the abler man of the two now takes the helm. "John departing from them returned to Jerusalem," and his departure led later to a sharp "contention" between Paul and Barnabas, who differed about how to treat the young man. There is no hint given as to which was right. We know that years after this Paul recognized the excellence and profitableness of the young disciple whose inconsistency now offended him. The evangelists did not long remain in Perga, but advanced inland to Antioch in Pisidia, a town of less importance than the Syrian Antioch from which their journey was begun. Here as everywhere were Jews, and on the Sabbath day Paul and Barnabas went into the synagogue and sat down. Being recognized as rabbis the rulers of the synagogue invited them to exhort, and Paul made an address, the outlines of which are given in the chapter from which our lesson is taken, Acts 13. 16-41. This address should be carefully studied, and especially should be compared with the addresses of Peter and Stephen which we have already studied. The services of the synagogue were closed without bitterness or disputation, but many, especially proselytes (Gentiles converted to Judaism) urged Paul to repeat his address on the following Sabbath. Other results are given in our notes on the verses of the lesson.

THE POPULARITY OF THE GOSPEL.

Verse 43. *Many of the Jews and religious proselytes followed Paul and Barnabas.* To their stopping place. Such a movement along a public street would cause general comment. *Persuaded them to continue in the grace of God.* Some at least had been "converted" (to use our more modern phrase) under Paul's sermon.

44. *The next Sabbath day came almost the*

whole city together to hear the word of God. It is not likely that Paul and Barnabas had been idle during the week. Many would gather to hear their doctrines, while others would spread far and wide the news that the same wonderful Gospel was to be proclaimed on the next Sabbath day. "The whole city" implies not only "Jews and religious proselytes," as before, but inquiring pagans also. By "the word of God" is meant the sum total of the teaching and

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preaching of Paul and Barnabas. It is well represented by the sermon recorded in this chapter. It consisted of a synopsis of the life and teachings of Jesus, and arguments, based on the Hebrew Scriptures, that he was "the Christ of God."

OPPOSITION TO THE GOSPEL.

45. The Jews. This phrase is used in the New Testament with several meanings. In the gospels sometimes it refers to the controlling hierarchy, sometimes to its adherents, and sometimes to Hebrews generally. Here something like the second of these meanings is carried, and the word is applied to the stricter, more sincere Jews. *The multitudes*, who probably surpassed the limitations of the synagogue. *They were filled with envy.* With jealousy and bitterness. Among them may have been teachers who for years had given their best intellect and learning to the task of building up the synagogue, but "the multitudes" had never come out to hear them. Now the crowds were gathered by these unsponsored traveling rabbis. *Spake against those things which were spoken by Paul, contradicting and blaspheming.* The Hebrew conception of religion could not brook the gathering of the pagans of the city to receive the benefits of the Hebrew religion without adopting it. It would require strong argument to convince these men that the Christ foretold by the prophets was Jesus of Nazareth. But some of them may have been almost or altogether so convinced, but could not tolerate a doctrine which rendered unnecessary the forms of their own religion. Their contradiction consisted probably in the placing of text against text and Scripture against Scripture, but it gradually descended in quality until it became rank blasphemy against Christ.

46. Paul and Barnabas waxed bold ["spake out boldly"]. Their courtesy was no longer of any avail, and without ill temper, but with hot zeal they proclaimed their new policy of evangelization. *It was necessary that the word of God should first have been spoken to you.* Why necessary? Because God had chosen the children of Abraham to be the special custodians of divine truth, but now their duty as custodians was to become disseminators also, and they had refused to do this. *Seeing ye put ["thrust"] it from you, and judge yourselves unworthy of everlasting life.* The first part of this clause indicates a forcible putting away, a violent struggle against the truth. The second accords with the saying of the man in our Lord's parable, "By thine own words shalt thou be condemned." Their decision against Christ was a

practical judgment and sentence against themselves. *Lo, we turn to the Gentiles.* If the Christian Church to-day followed out this policy there would be no empty pews. When one class or group refuses to hear the Gospel we who proclaim it should turn to others, with aggressive force pushing into the slums and into the wilderness, far out over all the "home" and foreign fields.

47. So hath the Lord commanded us. Isa. 49. 6. *A light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.* There is hardly a page of Hebrew prophecy that does not contain promises of the ultimate enlightenment of the entire world by means of the Hebrews. The Jews of Paul's time believed this as firmly as did Paul himself, but insisted that the Gentile must first of all become Hebrew. "The ends of the earth" is a phrase which was first used when men thought of our planet as a square and comparatively flat surface. So we read of the four corners of the earth.

48. When the Gentiles heard this, they were glad. Not glad because of the rejection of the Jews, but because Christ had been set as a light for them. *As many as were ordained to eternal life believed.* This text is in keeping with many written by Paul, and may be regarded as his statement of God's plan of salvation. Nevertheless some scholars would render the passage "As many as were disposed or inclined to eternal life believed." The Greek word might be translated "arranged" or "marshaled" or "assigned." They were not so much assigned by God to a heavenly future as they were assigned by themselves, by their own character and choice. Their future character and destiny depended on their present inclination.

49. The word of the Lord. The Gospel message. Substantially the same phrase as that in verses 44, 46, and 48. *The region* included a wide stretch of country round about.

PERSECUTION OF THE GOSPEL.

50. The Jews stirred up ["urged on"] *the devout and honorable women.* "Devout women" were Hebrew worshippers of strict adherence to all requirements of the law. "Honorable women" belonged to what would be called "the nobility" in England; women of high rank in society. *The chief men of the city* were the magistrates. The "devout women of honorable estate" may have been their wives. *Persecution* was violent resistance. Just how *Paul and Barnabas* suffered in Antioch in Pisidia we are not told, except the result of the persecution, expulsion from the city. For *coasts* read "borders."

51. *They shook off the dust of their feet against them.* Following a custom of the East which our Lord had especially recommended to his followers as furnishing an eloquent symbol of personal responsibility. *Came unto Iconium.* The capital of Lycaonia, a city more than fifty miles away. It was a desolate and dangerous mountain road over which they went, but nothing is told us of the incidents of their journey.

HOMILETICAL AND

THE GENTILES.

The issue of this attempt of Paul and Barnabas to persuade the Jews of Antioch in Pisidia to accept Christ as the promised One of Israel was similar to many others which will be narrated hereafter. The most immediate effect was a schism among the Jews themselves, the majority of whom refused to accept such an interpretation of the attitude of themselves and of their countrymen as would involve them in condemnation. In reading the addresses of the apostles we at once see that there was no attempt made to make the Jews feel flattered by the invitation to believe the Gospel. Almost invariably the Scriptures were unfolded in such a manner as to make the guilt of the Jews stand out in bold relief. No strategy was resorted to, for the case required the boldest move possible. The presentation of the Gospel in any other terms than those which make the sinner feel his guilt, his personal guilt before God, is a betrayal of a great trust. Aside from the substance of the preaching of the apostles at Antioch of Pisidia, the spirit in which the truth was declared is of the first importance.

A feeble minority, reinforced probably by the proselytes of the gate, who would have a special interest in the message of Paul, accepted the Gospel, and these probably formed the nucleus of a Christian church. The account of Luke here seems to indicate that in respect to the relation of the law to the Gospel the second sermon was more explicit than the first, because then the opposition manifested itself in overt acts of hostility. Another motive is indicated; it is the presence in large numbers of Gentiles, the manifestation of whose interest and pleasure in what they heard must have been a source of unspeakable irritation to the Jews. That interest would also accentuate the statements made by the apostle in reference to the guilty part the Jews had in judging themselves unworthy of life.

OPPOSITION.

From a variety of motives, an account of which probably many of the Jews never stopped

52. The converts in Antioch were filled with joy, and with the Holy Ghost. These are two unfulfilling characteristics of Christianity. Persecution and the banishment of their beloved apostles did not discourage them. In their hearts had been planted a hope that glorified all earthly calamity. "Great is the power of Christian joy," says Dr. Whedon, "especially if it be the joy of those filled with the Holy Ghost."

PRACTICAL NOTES.

long enough to give, an inveterate opposition to the preaching of the apostles was developed. Now, opposition which has its source in sound conviction can be overcome, provided it can be shown that the mind is misinformed, or that our processes of reasoning are faulty. This kind of opposition always yielded to the arguments of the apostles. But opposition which will neither reflect upon its grounds nor be friendly to information is always arrogant, vindictive, cruel. No one now reading even the fragments of Paul's preaching, which is all we possess of it, can fail to see what an immense advantage he had over all his opponents whenever the discussion turned upon reasons of his faith and preaching, as those reasons were led back to the ground and substance of the law and the prophets. Doubtless, if the leaders of the Jews would have been more pliant, and would have set the example of investigating the teaching of the apostles, there would have been different results of Paul's Pisidian preaching, with vital and most significant gains for the Jewish people, and for the Christian Church.

Attitudes of opposition to religion, to Christ as the Saviour of the world, can be accounted for only upon the ground of insufficient knowledge, or of a heart predisposed to rebellion, or of both. The logic of Christianity is direct, its forms of address are simple, its tests are so plain and full that it is hard to conceive of a difficulty which if honestly met will not easily be removed. Assuming all that the Jews professed to believe concerning the Messiah, the acceptance of Christ as Paul preached him was the inevitable course for them to take in order to maintain their own consistency.

DESTINED.

The phrase "as many as were ordained to eternal life believed" is one of those phrases which seem to express most crudely the idea of individual predestination, but this statement occurs in close connection with this other: "since ye judge yourselves unworthy of eternal life." But here the statement of religion turns ab-

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ruptly away from the old forms of Judaism. Once they claimed an absolute, exclusive right to the possession and advantage of the truth of revealed religion. Now the next discovery which they made was that the program of the Gospel of Christ accorded equal privileges and hopes to the Gentiles; and to-day, to their amazement, Paul declares to them that they have forfeited all their privileges, while the Gentiles have profited. What a change has occurred! Yet who does not see in this change of relations which a sinner himself makes by his refusal of the truth the prophecy of our own failure if we make the light which is within us darkness?

But the free agency of man is not the only thing which must be noticed in working out this great problem of destiny. God strives with man. Every believer knows that he was won, not arbitrarily forced, to submission to the wiser and higher will of God.

TO ICONIUM.

The passing of these men from these turbulent scenes, their hearts filled with joy, is like the triumphal march of the world's conquerors. The Spirit of the Lord with them was equal to any test. The equipment of the disciple was not only strength, power of endurance, and kindred qualities; but the essential, the distinguishing fact of this endowment of power is that in all the changes of fortune the mind is kept in peace. The Spirit which nerves the soul to face the harsh and cruel arraignment of a mob furnishes, in the quiet of the lone hour, the mind and heart with thoughts and visions of God which give to earth's distresses the glow and glory of heaven. Only the heart that is stayed upon God can sum up the history of its sorrows in such memorable words as Paul used: "But none of these things move me."

Thoughts for Young People.

OBSERVATIONS ON THIS LESSON.

1. *The leader will lead.* It was by no accident that Paul took the place of Barnabas, probably unconsciously and unobserved. It was by the same inherent right that secured the generalship of the armies for Lord Wellington and dominance in France for Napoleon Bonaparte. All of these men were at first in some sense underlings, subject to official superiors, but the working out of the common forces of life brought them to the front where they belonged.

2. *The blessings of the Sabbath.* It is not likely that on any day of the week Paul and Barnabas were silent, but the Sabbath days were their field days. This is always God's way

in his work. "The temptations at the present time to stay away from the Sabbath services are very great, but should be resisted strongly and successfully." Even greater temptations, if possible, sway men away from holy thoughts and holy conversation on the Lord's day. The keeping of the Sabbath was the link by means of which these men of Antioch were drawn into the kingdom of God.

3. *The blessings of public worship in his temple.* Special blessings are pronounced on him who goes into his closet and prays to his Father in secret. But other special blessings await those who meet often together to worship God. The Lord hearkens and hears, and a book of remembrance is written. Paul could not have surmounted so many difficulties and won so many converts for Christ if he had not been so devoted to the services of the sanctuary.

Teaching Hints for Intermediate Classes.

CONNECTION.

This lesson may be linked with the last one very easily. The missionaries came from Perga to Pisidian Antioch, and on the Sabbath began to teach in the synagogue. Have the pupils tell what they know about synagogues, and ask the question assigned last week.

CIRCUMSTANCES.

Time. A. D. 46.

Places. Point out on the map Paphos, Perga, Antioch in Pisidia (see Antioch in Syria), and Iconium.

Persons. Note that now Saul is called Paul, and that he becomes the leader of the missionaries. Question the class to ascertain what they know about Paul and Barnabas.

Journeys. Paul went on three great missionary journeys, which had as their starting point Antioch in Syria. Speak briefly of these three journeys.

CONTENTS.

There are four classes of persons brought to our attention in the lesson text. Let us look at each class separately:

1. *Inquirers.* Who broke up the meeting where Paul preached? (See verse 42.) Why? Who followed Paul and Barnabas? (Explain meaning of the words "Jews" and "proselytes.") What did the missionaries urge (Revised Version) them to do? What is meant by "Sabbath day"? Who came together then? For what purpose?

2. *Opposers.* Who saw this gathering? How did they feel? (See Revised Version.) Why? What did they do?

3. *Preachers.* What were the names of the preachers? How did they speak? What did they say? Have some one read aloud verses 46 and 47. What were the five results of this preaching? Let the pupils answer from their Bibles and correct their answers, which should be somewhat as follows:

- (1) The Gentiles rejoiced and glorified God.
- (2) Many believed.
- (3) The word of God was spread abroad.
- (4) The Jews stirred up a persecution against the missionaries.
- (5) These left the city.

4. *Disciples.* What is meant by "disciples"? With what were they filled? Show that the Holy Spirit convicts of sin, and that therefore he first causes sorrow, but that those who open their hearts to him are afterward full of joy. Note that the second fruit of the Spirit as given in Gal. 5. 22 is joy. The more the Holy Spirit is permitted to come into the heart the greater and the purer will be the joy of the believer.

CLINCHERS.

We have in this lesson a very graphic picture of the effects of truth on individuals. God has given man the right to choose. One person hears and heeds a truth and is blessed. Another person hears and rejects the same truth and is hardened. Wherein is the blame? Not in God; not in the preacher; not in the truth. It is in him who will not. Picture Jesus weeping over Jerusalem and saying of its inhabitants, "Ye would not." Picture the thieves on the crosses beside the crucified Saviour, one of whom accepted while the other rejected him. Press home the truth that while a person has the power to reject the truth, he must take the consequences of that rejection. Have some one read aloud Acts 13. 38, 39, and urge all to accept forgiveness of sins through Jesus Christ.

CONCLUSION.

Have all who will honestly promise to accept forgiveness as offered by Jesus print the following:

**I WILL HEAR THE WORD
THAT OFFERS FORGIVENESS OF SINS.**

Foundation stone number eight should have on it the words FORGIVENESS OF SINS, and on the reverse side the above promise.

FOR NEXT SUNDAY.

Ask the pupils to read the lesson for next Sunday, in order to learn to what Roman gods Paul and Barnabas were likened. Ask each

pupil to be prepared to state why this comparison was made, and who is meant by the priest of Jupiter.

By Way of Illustration.

The theme of Paul's preaching is in verse 39—justification by faith. To Paul's mind, synagogue, law, and prophets, God's entire work for the Jews, existed but for this truth; and it has changed the world. The synagogue has vanished, Antioch is but a ruin, but the grace there proclaimed has gone on, bringing peace to countless souls. It fulfilled and displaced the God-given Hebrew dispensation, and overcame the worn-out paganism of Asia, Greece, and Rome. It stirred the centuries whose great name is Augustine. It lifted Luther to his feet and inspired the Reformation which led in our modern era of light and liberty. The United Empire Loyalist Pilgrims, and the Canada on which they impressed their convictions and character, we owe to its divine power. Never till human history is finished will the influence of that sermon end.—C. M. Southgate.

Paul revealed Jesus Christ in the Old Testament Scriptures. Men may so read the Scriptures as to miss its chief message, as one may study the philosophy of light and yet fail to use the sunshine in their daily life. There was a researcher of art in Italy who, reading in some book that there was a portrait of Dante painted by Giotto, was led to suspect that he had found where it had been placed. There was an apartment used as a storehouse for wood and hay. Clearing out the rubbish, and experimenting upon the whitewashed wall, he soon detected the signs of the long-hidden portrait. Little by little, with loving skill, he opened up the sad, thoughtful, stern face of the old Tuscan poet. Sometimes it seems to me that the divine lineaments of Christ have been covered over by human plastering, and I am seized with a desire to draw forth from its hiding place and reveal to men the glory of God as it shines in the face of Jesus Christ!

"Lo, we turn to the Gentiles." "What right have we to think that in Christ's command to go to the uttermost part of the earth he means India and China. Does he not mean Canada as much as any country?" asked a young woman of Mr. J. R. Mott. "Yes," was the answer, "and the Gospel is here, the land is full of churches, and there are plenty of heathen who won't hear the Gospel. Suppose that you had a child who would not eat its food, and a neighbor's child was starving for want of it, would you say, 'I won't send this rejected food to

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that hungry child until my own child has been fed,' when you had every reason to think that your own child would not eat it? No, of course you would do nothing so foolish as that. The fact is the bread of life given to the starving in our foreign fields is being thankfully and eagerly seized."

"I have set thee for a light of the Gentiles." Was God partial to the Jews? Sometimes we think so. This people was blessed, not that it might have the earth for its possession, but that it might light up the world, and when it ceased to pass on the light to others it was no longer a favored people. Canada seems to be a favored country, but if it refuses to measure up to its responsibility of light-sharing it will cease to be favored. A diamond is a diamond because it reflects every bit of light which it receives; if it ceased to reflect the light it would cease to be a diamond; it would cease to be precious. If God has blessed you in any way, it is that you may be a blessing to others.

Thou shouldest be for salvation unto the ends of the earth. Dr. A. T. Pierson, when pastor of a church in Philadelphia, became convinced that the churches were not reaching the people. He called the members of his own church together, and they prayed earnestly that everything that might hinder them as a church from reaching the unsaved be removed. "While we were praying," says Dr. Pierson, "that building was burning." A fire had caught from the flues, and before morning the large and elegant building was totally destroyed. While the church was building again evangelistic services were carried on in an opera house, the whole church becoming evangelistic, and carrying on missionary operations in destitute districts. When the new church was opened, instead of becoming, as it had been before, a select church of the rich, it was transformed into a church of the masses, all seats being free. Since then it has been a center of active, successful work.

Expelled them out of their coasts. Mr. Renwick, the last of the Scottish martyrs, speaking of his sufferings for conscience' sake, says: "Enemies think themselves satisfied that we are put to wander in morasses and upon mountains; but even amid the storms of these two nights I cannot express what sweet times I have had, when I had no covering but the dark curtains of night; yea, in the silent watch my mind was led out to admire the deep and inexpressible ocean of joy wherein the whole family of heaven swim. Each star led me to wonder what He must be who is the star of Jacob, of whom all stars borrow their shining."

Heart Talks on the Lesson.

It was no "cunningly devised fable" St. Paul set forth in this memorable address at Antioch in Pisidia. Clearly, logically he showed the purpose of God through the history of his chosen people to provide for all the world a Saviour. Blind prejudice alone hindered the Jews from seeing how prophecy and history met in the life, death, and resurrection of Jesus. Pitiful it is to be so bound by traditions and the pride of opinion. Their religious training, which was the especial favor of God to them, became through their pride of heart the occasion of their fatal folly. The less favored Gentiles received the glad tidings with open-heartedness, and rejoiced in the offered salvation from sin.

Is this a mirror in which we may see ourselves? That is a most impressive saying of Jesus, "Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth." Folly seen too late! Let us see if we are in danger of it. Who is more favored with religious light and Bible teaching than we? Are we not Christians? Who would so offend us as to call us sinners? Were we not born in Christian homes, and have we not been trained in Christian truth? What do we do so very wrong? Indeed no! No one has a right to call us sinners! And so, pride in the things which God intended for our highest good closes our hearts against the sweet offer of forgiveness of sin through Jesus the Saviour. It is quite possible that we—yes, we who know so much—may find ourselves outside, while poor ignorant souls we have been quite ready to call "sinners" may be counted among the heirs of eternal life, because they gladly accept the only salvation through faith in Jesus.

How plainly our lesson teaches that this is a matter of personal choice. If we put it from us we judge ourselves unworthy of eternal life. We are not judged by God as unworthy of it; he looks upon us all as so well worth saving that he gave his only Son to save us. We are not condemned because we have a sinful nature, nor because we fall, through temptation, into sin; these things we cannot help, because we were born into such conditions without any choice of our own. But the responsibility is ours of rejecting or accepting God's offer of rescue from those conditions. To you, dear members of my class, is the word of this salvation sent. Do not put it from you and so judge yourself unworthy of eternal life! The offer

is so full of joy and of possibility. Not only is it for salvation for yourself, but that you should be a light for salvation unto the ends of the earth. This was said of Jesus, but he says of us, "Ye are the light of the world;" "As the Father hath sent me, even so send I you." He transfers the glory of service to us who are saved. Your personal message is, "I have set thee to be a light for salvation unto the ends of the earth;" to shine where you live, and far away in the dark corners of the earth. Most sweet it will be to have the Lord Jesus place you among those who shine forth as the sun in the kingdom of the Father, and those who shine as the stars forever and ever. Glad will you then be that ever you were called to be a light for salvation unto the ends of the earth.

The Teachers' Meeting.

Study the geography of the lesson. A map is a necessity, but one carefully drawn with chalk on the blackboard or with pencil on the slate is quite as serviceable as a printed one, especially if each of the teachers or each member of the class can be induced to draw it.... Study from commentaries and dictionaries the characteristics of each of the towns mentioned in this lesson and the context.... Study the messengers: The characteristics of Barnabas, of Paul, of Mark.... Study the opportunity: The Sabbath day, the Lord's house, a congregation made up of Jews who were masters of Bible texts, of Gentiles who were students of Bible meaning, of pagans to whom the Bible was a new thing—all listening to men who told the simple story of Jesus, an argument from the Old Testament Scriptures.... Study the message. We have just defined it, but we learn from this lesson that it was boldly given by the command of God, rejected by some and glorified by others.... Review the narrative of the last lesson.... This passage suggests a study of ways of treating the Gospel—some receive it, live in it, and are filled with courage and joy. Others reject it, live without it, and are filled with jealousy and slander.... Persecution and evil speaking endured for Christ's sake bring grace and blessing.... The Gospel: (1) Awakens interest (verse 44); (2) Divides the hearers (verses 45, 48); (3) Arouses bitter enmity (verse 45); (4) Awakens faith (verse 48); (5) Calls forth persecution (verse 50); (6) Calls forth courage (verse 46).... The Jews could expel the preachers from their city, but they could not eject the truth from the hearts of the people.

Library References.

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ANTIOCH OF PISIDIA.—Taylor, *Paul the Missionary* (Index). Iverach, *St. Paul*, chap. iv. Lewin, *Life and Epistles of St. Paul* (Index). The Bible dictionaries.

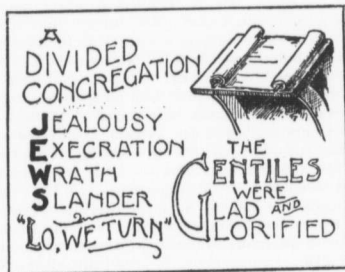
ICONIUM.—Farrar, *Life of St. Paul*, page 212. Ramsay, *St. Paul the Traveler*, page 107. Conybeare and Howson, *St. Paul*, vol. i, page 182.

SERMONS ON THE LESSON.

Verse 47.—*The Homiletic Review*, vol. xxv, page 70.

Verse 49.—Spurgeon, *Sermons*, vol. i, page 321.

Blackboard.



The effect of the Gospel faithfully preached is to divide the righteous from the unrighteous, the sincere from the hypocritical. This result was clearly apparent in the opposition that attended the ministry of Paul. His Jewish hearers were incensed against the believing Gentiles, and being jealous of the preacher's popularity, they gave way to execration and wrath. The transference of their neglected privileges to the despised Gentiles heightened their indignation, and they furthered their evil designs by procuring the ill will of even honorable citizens, and were successful in forcing Paul to depart. But to the Gentiles he was "the savor of life unto life."

Coloring.—Desk, light brown; upper phrase, yellow; initials, blue and red; words, light blue.

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Primary Teachers' Department.

The Little Beginner's Course.

THE lessons for May in the new course for "Little Beginners" are as follows:

THEME: OBEDIENCE. Four lessons.

GOLDEN TEXT: "We must obey God." Acts 5. 29.

A Man Obeying God. Gen. 12. 1-7; Heb. 11. 8.

A Woman Obeying God's Prophet. 1 Kings 17. 8-16.

A Boy Obeying God. Dan. 1. 8-16.

God Punishes Those Who Disobey. Josh. 7. 1-5, 19-25.

Those teachers who desire a treatment of these lessons will find a most admirable one in the first number of the new periodical, *The Primary and Little Beginner's Quarterly*, published by Eaton & Mains, New York, and Jennings & Pye, Cincinnati, O., at twenty-five cents a year, ten cents a single number, or twenty cents for the three numbers for 1902.

Primary Paragraphs.

FORTY years a primary teacher! A man with a sunny face, a pleasant tone, a kindly smile, and a young, young heart. You would expect all this and more from one who, in forty years, had never wearied of his work with and for the little ones. And you would find it all and more in this good man who finds so much of joy and uplift in guiding little minds and hearts that he really forgets to grow old!

MISS ALICE JACOBS says that each teacher should find for herself in each lesson three things as a foundation upon which to build the lesson:

1. What does the lesson say?
2. What does the lesson teach?
3. How am I to teach the truth?

This means that time, thought, study, and prayer must be given to the lesson preparation. A hasty skimming of lesson helps will not suffice! There must be patient, persevering, earnest study and heartfelt prayer for heavenly help and direction.

THE Primary Summer School has come to stay. Every teacher of the little ones who can by any means compass it should attend one of these helpful schools. Her aspirations will be enlarged, her ideals vivified, and her heart stirred with the ambition to do more and better

work with her precious little flock. The wise and thoughtful Sunday school superintendent will see to it that it is made possible (from a material viewpoint) for his teacher of the primary class to attend one of these schools!

THE Saviour said of the little ones that his angels do always behold the face of their Father in heaven. What a thought! Our work for children is lightened with light from such celestial presence. When you lead the thoughts of the children up to God and heaven angels are on the stairway. You yourself are in royal company. You have kingly helpers. The light of his glorious fellowship falls upon you. May it comfort you, and also make you strong and patient!

Singing in the Primary Class.

NORMAL OUTLINES FOR PRIMARY TEACHERS.

As the Jewish pilgrims, on their way to the feasts at Jerusalem, had their "songs of the going up" (songs of degree), with which they cheered their own hearts and praised God as they journeyed, so the little pilgrims on their way to the heavenly Jerusalem should also have their songs of joy, comfort, and praise.

Aim.—To teach the children to worship God in song, and not for their own pleasure nor the entertainment of friends. It is therefore necessary that they should understand the words which they sing, and be in the spirit of the song. Sacred song will fail of its purpose if little ones blindly sing "Black tides" for "Clad tidings," or "Three five us again" for "Revive us again."

Time.—Certainly not one-fourth of the session should be spent in singing. It should not be done at one time, but at intervals throughout the session, in order to make restful episodes.

Number.—It is better to keep the children well practiced in a few songs than to have them half know a large number. Ten, or at least twelve, songs will form as large a collection as little children can keep in practice. They should be taught one new song each month, and about as often one that is worn out should be dropped.

Teaching a New Song.—1. Read over two lines, or at most one verse. Talk about it; illustrate

its meaning on the blackboard or by stories or pictures.

2. Let the children repeat the words.
3. Have the air played on the organ or piano.
4. Let the teacher sing it alone.
5. Let the children sing it with the teacher, learning one or two lines at a time.
6. Let them try to sing it without the teacher.
7. Get the children to promise to sing the new piece at home through the week.

The Banner Class.

BY MRS. GEORGE ARCHIBALD.

THIS is a true story of a banner class:

In a certain Sunday school was a class of six girls. All were from respectable and church-going families, and three were of considerable social importance—as social importance goes in this world. The teacher was faithful, fond of her charge, and took pride in their behavior and studiousness, for each girl was regular in attendance, quiet and attentive during lesson hours, and invariably perfect in recitation. These points, in connection with the unflinching contribution, made and kept the class the banner class of the school.

Now, a banner class gets its name on the front blackboard, is mentioned in all public reports, and is pointed to with pride—so to speak—on all occasions set more or less apart as days wherein the condition of the Sunday school receives especial notice. It has earned these things, it deserves them, and it is an unappreciative and mistaken soul that would withhold them. But it needs, besides, a specific and careful instruction which it doubtless seldom gets. However, let us not interrupt the story to indicate here what that instruction should be.

There came into the banner class one day a child of suitable age and intelligence, but, as it proved later, the child of a half-sick, "shiftless" mother. The superintendent was absent that Sunday, and it had devolved upon his assistant to place the new scholar. Perhaps his inexperience disqualified him from considering classification from every standpoint. Perhaps it is not easy for anyone to know where any new pupil will be sure to fit best.

The teacher looked a little doubtful and the children a little disapproving at sight of the newcomer. She was decently clothed in the barest sense, and she did not look ambitious. It developed that she was not ambitious.

Now, an unambitious scholar is a drawback to perfect records, and the teacher realized that

she had something to do to preserve the standing of her class. She, therefore, with pains and particularity explained to her latest charge the high standard she would be expected to attain.

The new girl listened with interest and pleasure. She liked the honor of belonging to such a company, and she felt a young thrill of emulation. But habit is stronger than a first impulse, and, though she meant all she promised, the new girl was a novice in precision, and did not bring herself up to the requirements of perfection. Sometimes she was tardy, sometimes absent; sometimes she forgot her penny, and sometimes she forgot her verses. So it came to pass that the banner class ceased to stand at the head of the honor roll, and not infrequently sat in shame to hear another preferred before it.

At last several of the girls talked it up among themselves, and resolved to speak to their teacher of the past and of the future. And the nature of their speech was such that they chose a Sunday when the delinquent member was not in her seat. The whole talk, pro and con—with very little con—was about the propriety of gently managing a transfer of the new girl to some other class of less distinction. There were five in favor of such a disposition as the only means of regaining lost prestige, and only one voice—silent until pressed for an opinion—was lifted in sympathy for the offender.

"Her mother," said this small voice, "is not like our mothers, and that makes a difference, and makes her not so much to blame. And I would be sorry for her if she had to go out of the class when she wants to be in with us. Besides, she learns a little now, and maybe she would feel bad to think we didn't want her and would leave the school. Then she wouldn't learn anything. And, anyway, we can all be perfect just the same, even if the whole school doesn't know it." *

After these things had been said by a bashful but earnest little girl there were a debate and a decision. What the decision was I leave the reader to divine. My own further part in the matter is a brief conclusion:

"Competition," some one said, "is the life of business," by which he clearly meant the business of this world, and not that to which Christ referred when he said, "Wist ye not that I must be about my Father's business?"

A class cannot become a "banner class" without doing excellent and commendable work, but it is possible to miss the title and yet to do a better thing than bear the title. "Anyway, we can all be perfect just the same, even if the whole school doesn't know it!"

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Five-Minute Additional Lessons.

[It is suggested that these lessons be given following the opening exercises, and be set apart from the lesson teaching by song or other exercises.]

SHEPHERD PSALM—CONTINUED.

Lesson I.

"He restoreth my soul."

David the king often thought of the days when he had been a shepherd boy, and of the Bethlehem fields, and the sheep and lambs that he loved and cared for there. He loved them, though there were often foolish and willful ones among them that gave him great trouble. They would lose themselves in the thickets, or wander down the rocky valleys, leading other sheep with them. The shepherd had a great deal of trouble in finding them, but, once restored to the green pastures and still waters and the safe fold, they were far happier. When David grew older he had great trials and sometimes did wrong, but he was very sorry afterward and felt himself to be like one of the foolish sheep he used to keep. Then he would call upon the Lord, his heavenly Shepherd, to restore his soul—to bring him back into the way of truth; and when he felt the peace of the Lord's forgiveness he knew he was like a lost sheep restored to the flock and to the fold.

If you have sometime had a very unhappy heart because of doing wrong, and have felt it grow light and happy after all was forgiven and made right, then you also may say, "He restoreth my soul."

Lesson II.

"He leadeth me in the paths of righteousness for his name's sake."

After David had become a man he knew that he would sometime be king of Israel, for Samuel had anointed him while he was yet with the flocks, and had said that the Lord had chosen him. To be king, and rule over many people, one must first know how to rule one's self, and so David tried to become a true and kingly man. When he went to live with King Saul he was gentle and humble, and tried to serve him faithfully; and though he was troubled by the king's jealousy, he did not return evil for evil. When the king tried to kill him by throwing his spear at him he only darted aside and let the spear strike the wall. Perhaps he felt so sure of the Lord's promise that he should be king that he did not feel afraid. He wanted to do right—to be led in the paths of righteousness, and the Lord alone could lead him there. He trusted the Lord to lead him "for his name's sake." Have you ever learned that beautiful little verse, "God is love"?

Then you know that Love is a name of God, and that you, too, may trust him and say, "He leadeth me in the paths of righteousness for his name's [love's] sake."

Lesson III.

"Though I walk through the valley of the shadow of death, I will fear no evil."

When King Saul's hatred for David grew very bitter David went into the mountains and hid in the caves to keep out of his sight. He took a little band of faithful men with him whose hearts God had touched, and then they lived in caves, hunted from place to place by Saul and his men, and often near to death from hunger and thirst. Yet David was sorry for Saul, and spared him when he found him asleep. The great rocky desert down by the Dead Sea was hot and dry, with few streams or springs, and few growing things. Many died of the great heat who passed through its narrow, rocky valleys in summer, and David knew that he was often near to death from heat, hunger, and thirst, as well as from hatred. He called it the "shadow of death," but he did not fear it. He believed in the Lord, who had called him from the sheepfolds to be king, and so he said what we may say when we are passing through great troubles: "Though I walk through the valley of the shadow of death, I will fear no evil."

Lesson IV.

"For thou art with me; thy rod and thy staff they comfort me."

When Saul was following David through the great rocky wilderness of Judea trying to take his life he could not say of the Lord what David, hiding in the caves, could say—"Thou art with me." He had shut the door of his soul against God, and it was all dark within him. He had a band of strong soldiers with him, and David had only his few faithful followers, but he was sure that the Lord was with him, so he feared no evil. The Lord is divine love and divine wisdom, and when he puts forth these to help us we call it the divine power. If David had seen the arm of the Lord stretched forth to save him in time of danger he could not have felt more sure of being saved, for he had faith in God. He leaned upon the Lord's strength as he would lean upon a staff, though he could not see him or hear him speak, and so he had comfort when there seemed to be but a step between him and death.

The Lord is your strength, little children, and if ever you are in danger or trouble you may say with David, "Thou art with me; thy rod and thy staff they comfort me."

International Bible Lessons.

SECOND QUARTER.

LESSON V. (May 4.)

THE CHURCH AT ANTIOCH IN SYRIA.

Acts 11, 19-30.

GOLDEN TEXT: "The hand of the Lord was with them: and a great number believed, and turned unto the Lord." Acts 11, 21.

Primary Notes.

BY JOSEPHINE L. BALDWIN.

Truth. Those who love the Lord will help others.

Impression. I can be helpful.

Expression. Kind deeds and generous desires.

Point of contact. Child who gave gladly when

her love was awakened and the need shown.

Approach. Everyone who loves Jesus wishes to give to him.

Lesson story. Told with chief emphasis upon the readiness of the members of the new church to give to the needy Christians in Jerusalem.

(While the truth chosen for this lesson is similar to that of Lesson II, the application is different; and with children of the primary age there is not only no harm, but a great advantage, in teaching the same truth again and again, but through a different story each time.)

A little girl named Emma lived in a beautiful home in the city, for her father and mother were rich. She was not a happy little girl, though she had a great many things that you would think would help to make her happy—dolls, tea-sets, books—almost everything you could think of to play with. Then very often money was given to her to spend as she liked, and she almost always bought candy with it. When she was seven years old she went to the country to visit her grandmother, and the first Sunday she was there grandma took her to Sunday school. She had never been in a Sunday school before, and had heard very few of the beautiful stories about Jesus which you know so well. She learned two things that day; first, that Jesus loves all the children very much and wishes them to love him; and, second, that Jesus had said that whatever is done for other people who need help is just the same as if it were done for him. Emma heard, too, about some children across the sea who were starving because there was a famine in their land, and

she was told that next Sunday she could give money to help them if she wished. How happy Emma was that week! Every cent that came to her she kept for Sunday school, and never once thought about buying candy, because giving to Jesus was so much better.

I think everyone who really loves Jesus feels just that same way about giving. I have a story to tell you to-day about some people who went away from Jerusalem when Saul was persecuting the Christians there (that was before he learned to love Jesus, you know). These people settled in a city called Antioch, and there they started a church. The apostles in Jerusalem, hearing about it, sent Barnabas to help them. Barnabas soon went after Saul, and together they taught the people about Jesus, and "the hand of the Lord was with them; and a great number believed, and turned unto the Lord." One day a prophet came to the church. God had let him know what was going to happen, and he told the people there that there would be a famine soon. When they heard that they knew that the Christians in Jerusalem would suffer very much, for they were poor; so they began to give money right away, and when the time came that it was needed they were so glad to be able to send Barnabas and Saul with generous gifts to the friends of Jesus in Jerusalem, and in doing that they were showing their love for Jesus.



Special Primary Suggestions.

BY JULIA H. JOHNSTON.

GOLDEN TEXT: "The hand of the Lord was with them: and a great number believed, and turned unto the Lord." Acts 11, 21.

Introductory. Thought to impress by way of approach—good things must be scattered, not kept all in one place. Take as point of contact a fire of coals. Long ago, before there were matches, if the fire went out in the house the easiest way to kindle it was to go

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to the neighbors and ask for a live coal. A burning coal from one fire makes another burn. If a man kept all his coals at home his neighbor might be cold. His fire would burn on just as well if he gave away some, and think how much light and heat would come from the scattering of the coals—how much more good many fires do than one.

We are talking this quarter about spreading light, and learning how it was done when the apostles lived and how it may be done now. As the scattered brands from one fire give light and heat in another place by starting a new fire, so people who know good news can give light and warmth to dark, cold hearts by telling the news everywhere and not keeping it to themselves. Suppose a man has been made well by a doctor. He tells it out, and others go to the same doctor to be healed. You come to church on Sunday and hear the minister. What does he do? He preaches, and that is only telling out to many people what he has found to be good. He wants to give light and help to others.

Lesson story. Write the following points upon the board, and hang the lesson story upon these hooks: Scattered Abroad, Preaching Jesus, Barnabas's Visit, Saul's Help, Hearing and Doing.

What scattered the preachers? Trouble about Stephen. Explain how God can turn even what seems bad to something good. These men were sorry to leave home, but the thing that pushed them out sent them to do more good.

What is it to preach Jesus? To tell about him, his words, work, and love, not about ourselves or what others do. Jesus is the only Saviour.

Who was Barnabas? Make him real—this son of consolation. Tell how glad he was over the spread of light in Antioch, and how he encouraged the church.

Who sought Saul? Was not Barnabas selfish to give Saul a chance to work too? How did Saul help?

When one has heard the preaching and found out what Jesus wants the next thing is to do it. Hear and do. The Christians, or Christ's men, first called so here, heard about the coming famine. Here was something to do. They could send help to the poor, and they did it. Review these points. Make hooks of the five fingers to hang them on to carry home.

Light ray: Preaching. Paul once asked the question "How can they hear without a preacher?" Somebody must tell out the good news. If we cannot go ourselves we give money to send missionaries to tell the news to those with

dark, cold hearts, in our own and in other lands, and so spread the light. "How can they preach unless they be sent?" Paul asks, and so we must send them.

On blackboard, with rays of light already bearing words, Repentance, Healing, Helping, and Believing, put another ray of light with word Preaching. In all these ways—the light is spread.

Thought for teachers: How much are we actually giving out from the inner altar fire? Are we giving live coals to kindle fires in the young hearts under our care? Or, are the coals covered with ashes of indifference and unbelief? Is there glow, light, warmth in what we give? What does the contact with young lives effect? How much do we expect? The teacher's catechism is full of such personal questions.

LESSON VI. (May 11.)

PETER DELIVERED FROM PRISON.

Acts 12, 1-9.

GOLDEN TEXT: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psa. 34, 7.

Primary Notes.

Truth. Those who love the Lord are always safe.

Impression. The Lord will take care of me.

Expression. Confident trust in the care of the heavenly Father.

Point of contact. Explanation of Golden Text

—helping the child to understand.

Approach. Our story is about two men who were taken care of, but in different ways.

Lesson story. Present the whole story from the heavenward side. Do not speak of the beheading of James, but of his going to his heavenly home, so that his deliverance will seem even more desirable than Peter's, rather than appear in the light of a calamity.

"Auntie," said Arthur, "what does this mean?" And he read the words of our Golden Text. "Why, that means that the angel of the Lord is always with those who love him and is taking care of them." "All the time?" "Yes, all the time." "Well, then, why was it that when the horse ran away mamma was hurt and Elsie wasn't? Was God taking care of both of them?" "Yes; the text does not mean that God will never let anyone who loves him be hurt, but that he knows all about them, and will never let anything happen that is not in



some way best for them. You and I cannot see why some things are best, but we can trust our wise and loving heavenly Father to take care of us and of the people we love, because we know that whatever he lets happen to those who are obeying him must be for the best."

Our story to-day is about two men who loved the Lord and worked for him all the time. God was taking care of both of them all the time, just as he takes care of all who love him, but he did not take care of both in the same way. There was a cruel king in Jerusalem who wished to please the rulers and priests among the Jews. These men hated Jesus and hated all the men who preached about him, and Herod knew they would be glad to see any of the apostles persecuted, so he took one of the chief ones—James, the brother of John—and put him in prison. Now, of course, God could have sent one of his angels to open the prison doors and let James out. Perhaps you remember a time when an angel did open a prison? [Recall Lesson VII of the First Quarter.] But God had something better than that for James; for his time of suffering and of pain, and of bearing hard things for Jesus' sake was over, and when he left the prison God took him to the heavenly city where no tears or sorrow can ever enter, and where all will be happy forever. When the cruel king saw that it pleased the Jews because he had put James to death he seized Peter and put him in prison. But God was not ready to have Peter go to his heavenly home as James had done. He had a great deal more work for Peter to do here, so in the night God sent an angel to loosen Peter's chains and



take him out of prison. Peter went to the house where the other disciples were praying for him, and when the girl who answered his knock heard his voice she was so glad that she forgot even to open the door, but ran to tell the others. When Peter had told them what had happened

he went away to another city. [Sing "He Cares for Me" if the children know it.]

Special Primary Suggestions.

GOLDEN TEXT: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psa. 34. 7.

Introductory: Thought to impress—God always has a way out of trouble, but we must ask him to lead us out. Suppose you were shut up in a dark room, but had a key to the locked door; what could you do? Why, put the key in the lock and turn it. That would be your part, though you could not make a key.

Tell story of Bunyan's strange dream about two men—Christian and Hopeful—on their way to the King's country, who went out of the path and were caught on the grounds of Giant Despair and put in his dungeon, to be threatened with death. Just before this threat was carried out Christian remembered that he had a key called Promise in his bosom that would unlock any door. He tried it, and the dungeon door and the great iron gate outside were unlocked, and the prisoners went free. Jesus has given us his promise to help. It is like a key for any lock, but we must put the key in the lock. We do this by prayer. We pray to our Father, telling him that he has promised us this blessing, or this help that we need, and now we ask for it. Prayer takes God's promise and fits it into the lock of every prison, which may mean any sort of a hard place of trouble. The Lord could let us out without prayer, but he has not chosen that way. He tells us to pray for the very things he has promised. The lesson to-day is about a man in prison and how he got out. More than one person prayed for him.

Lesson story: Emphasize four points in giving the story: Peter in prison—how and why put there; by whom. Prayer by the members of the church—how they met at the home of Mary, John Mark's mother, and kept on praying. The promise which they had to fit this case—the Golden Text. Drill on this and explain. Next, prison door opened. Picture the sleeping apostle, the guarding soldiers within and without, the noiseless coming of the angel, the blow that woke Peter, the falling chains, the opening door, the walk to the iron gate which opened, and the arrival at Mary's house, the knock, the astonished Rhoda, the unbelieving disciples, and Peter's coming in and wonderful story—wonderful answer to prayer, better than deserved even, beyond what was expected. Put points on board in this form:

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PETER IN PRISON.
PRAYER BY MANY.
ROMISE—"THE ANGEL OF THE LORD," etc.
RISON DOOR OPENED.

Light ray thought: Praying. Recur to introductory story of the key of promise, and enforce the duty of using prayer to put the key in the lock because our Lord says this is the way to get out of trouble. Speak of other prisons—that of selfishness and sin, of trouble and difficulty. There is a way out. How shall we find it? Ask, Why? God has given us a promise for every case, for every time of need.

Review lesson points, Golden Text, and light ray thought, till certain that all are fixed in memory.

Thought for teachers: Dear comrades, how definite are we? Have we a definite aim in teaching at all? Have we a definite point to make in each lesson? In this one let us seek to make the belief that God answers prayer, and spreads light and help to others in answer to prayer, so specific, so emphatic that it will become a part of the child's being. Teach intercession for others as a means of helping them and the best means of helping.

LESSON VII. (May 18.)

THE EARLY CHRISTIAN MISSIONARIES.

Acts 13, 1-12.

GOLDEN TEXT: "Go ye therefore, and teach all nations." Matt. 28, 19.

Primary Notes.

Truth. Those who know about Jesus are glad to tell others.

Impression. I can help to tell the glad news.

Expression. Prayers and gifts for missions.

Point of contact. Review of Lesson V.

Approach. Something else that people who love Jesus always wish to do.

Lesson story. Expand and dwell particularly upon that part of the story which relates to the sending out of the missionaries by the Antioch Christians, as that will best emphasize our truth.

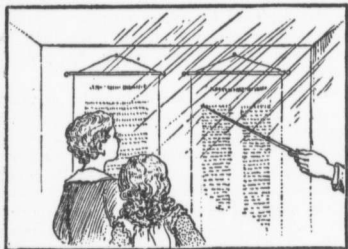
[If the fourth Sunday in the month is missionary Sunday in your school tell the children at the close of this lesson that next Sunday all the money they bring is to be used to carry the good news about Jesus to people who do not

know him. If the first Sunday is missionary day, then say "two weeks from to-day," and remind them of it again next Sunday. If no day is set apart in the Sunday school calendar let the children bring a special offering next Sunday for some missionary purpose, as otherwise the best teaching of this lesson will be lost. You cannot teach giving by precept alone.]

We are very glad to see Walter with us again to-day. It is too bad he had to be away two Sundays, but perhaps we can tell him some of the things we have been learning so he need not lose them all. [Recall by questions the story of Emma and her glad giving to Jesus as soon as she began to love him. Then speak of the Christians at Antioch.] Did they love Jesus? How did they show their love? When they gave to the poor Christians in Jerusalem were they giving to Jesus? O, yes, for he has said, [Matt. 25, 40.] I am going to tell you to-day of something else that all the people who love Jesus wish to do, and that is to tell other people about him. Our story is about those same Christians in Antioch. Saul and Barnabas had been preaching and teaching in that city for a long time and were very dearly loved by the people. I am sure that when Saul and Barnabas went to Jerusalem to carry the gifts to the people there the Christians in Antioch missed their teachers very much, and were very glad when they came back. But very soon after that those people heard the Holy Spirit saying something like this in their hearts: "Just think how happy it has made you to know about Jesus, and how much Barnabas and Saul have helped you! Are you not glad for yourselves? But there are a great many people who have never heard about Jesus at all; ought you not to do something for them?" Of course, you know what their answer was: "Yes, we ought to, and we will." So they gave up the two teachers that they loved so much; and, blessing them, sent them out to preach to others about Jesus, giving money, too, to pay all their expenses. [Tell briefly the rest of the story, and then get back to the main theme by asking] Do you suppose that our church is doing as that church in Antioch did, and sending people to tell the story of Jesus where it is not known? Yes, it is doing that all the time, and we are so glad to know that people are being told about Jesus; but, best of all, there is something every one of us can do to help. I suppose you think you are too little to do very much, but Jesus does not expect big deeds from little people. You can give some money, and that is a help;



every one of you can pray for the people who do not know the glad story; and when you grow up you may give yourselves, as Saul and Barnabas did, to do this beautiful work for Jesus.



Special Primary Suggestions.

GOLDEN TEXT: "Go ye therefore, and teach all nations." Matt. 28. 19.

Introductory: Begin and end this lesson with the thought of the Golden Text as centered in the word "teaching." Make the point of contact the day school. Why do children go to day school? Why do the teachers go? What is the scholar's part? the teacher's part? Can children in school learn without a teacher? Not very well. Can a teacher teach without scholars? How many learners there are, all over this land, in the schools! But are there not many who are learning nothing? They do not or cannot go to school—they have no teachers. Is day school teaching the only kind? What other school have we? Sunday school, to be sure. Are there enough Sunday schools in this country for all the children? Dwell on the great need of more schools and teachers for destitute parts of the country, and lead on the need of teaching children in other lands who do not even know who Jesus is, but worship idols. Who will teach them? What do we call those who do teach them? Those who are in the needy parts of our land are called home missionaries, and those who go to far-away, or foreign, lands are called foreign missionaries. Now, how did this great work begin? We learn this in our

Lesson story: Three parts of this to be emphasized in the telling: First, The Need. Second, The Command. Third, The Missionary Journey. Write these on blackboard. Explain that now the time had come for doing more to spread light. Scattered disciples had told the story, but messengers must be sent on purpose now.

God gave the command and chose the men. Jesus gave the same command long before. Drill on text. "Teach" here means to make disciples, or learners, of all nations. There was much to do at home, and some must stay there; but others must go far away without waiting till everything was done at home. Tell of the heathen man who said, "Why did you not come sooner, that my father might have heard?" and of the woman who cried, "We die so fast."

Use map for the journey, letting children point out places. Do not make it merely a geography lesson, but make it real, that these places needed help—the people must be taught. There were plenty to teach wrongly, as the false teacher who tried to keep Sergius Paulus from learning of Jesus.

Impress persons, places, and points, till children realize the great need, the binding command, and see, as with their eyes, the journeying missionaries spreading the light.

Light ray thought: Teaching. Tell story of heathen who learned "God so loved the world," and hurried home to teach that to his friends at once, and of another who, by telling the little he knew, brought four families to know of Jesus. Learn first; then tell—this spreads light.

Thought for teachers: The Holy Spirit "separated" Barnabas and Saul for the work. So he sets us apart. We must be learners, too—learning how to teach, which is "causing to know." We must learn first of the Spirit, but must use all means at command. How many books on teaching have we studied? how many teachers' meetings attended? Just what are we doing to improve ourselves? "Study to show thyself approved" is the word.

LESSON VIII. (May 25.) PAUL AT ANTIOCH IN PISIDIA.

Acts 13. 43-52.

GOLDEN TEXT: "Through this man is preached unto you the forgiveness of sins." Acts 13. 38.

Primary Notes.

Truth. Jesus makes people happy when they love him and do his work.

Impression. It is good and pleasant to serve Jesus.

Expression. A joyful spirit in doing right for Jesus' sake.



Point of contact. Child happy in doing hard work because of love for mother.

Approach. Brief review of last Sunday's lesson.

Lesson story. The Bible narrative simplified.

Mary Johnson was poor; her mother was sick, and there were three younger brothers to be taken care of. Mary was only a little over nine years old, but she had to work very hard. She swept and dusted, washed dishes and scrubbed, and was busy from morning till night, getting very tired often, but never getting what we call "cross." Almost always while at her work she sang some one of the songs that she knew, and they were bright and happy songs. One day a lady said to her, "Are you always happy?" "Yes," said Mary; "when I am at work I am happy because I am so glad that I can do these things for mother." That was what made her happy in the midst of her hard work—she loved her mother so much that it was a delight to do even hard things for her sake.

We have been talking about two men who were working for Jesus, and who loved Jesus very much. Do you remember their names? What new work were they sent out to do? It was not easy work to go to new places and tell about Jesus. It was often hard to get from one place to another, and then in every place there were many people who did not wish to hear about Jesus. Saul—or, rather, Paul as we will call him now, because after he went out to preach in other countries he was called Paul—and Barnabas went from the island of Cyprus over to the mainland and up north to another place called Antioch. There they went into the synagogue and preached to the Jews about Jesus, telling them how he had come to the world and had been crucified by those who would not receive him, and had been buried; but that he had risen from the dead, because he was God's Son and had power over death. He has power to forgive sins, too, they said. [Teach Golden Text.] The next Sabbath day great crowds came to hear these new preachers, and the Jews became angry and jealous of them and talked against them. So Paul said to them, "We had to come and give the message first to you, but if you will not listen and are not worthy to have eternal life we will turn to the Gentiles, for that is what Jesus told us to do." The Gentiles were very glad when they heard that the good news of the love of Jesus was for them, too, and that he would forgive their sins. So the good news was told through all that part of the country. But the Jews stirred up others against Paul and Barnabas, and finally drove the two messengers out of

the city. As they went away they felt glad that they had been able to tell so many about Jesus, and those who had heard and believed were very happy, too, for Jesus sent his Holy Spirit to guide and help them, and they knew that, besides serving Jesus themselves, they would help other people to know about him and love him.



Special Primary Suggestions.

GOLDEN TEXT: "Through this man is preached unto you the forgiveness of sins." Acts 13. 38.

Introductory: Thought to impress—choosing light and choosing darkness. Illustrate by story of two men setting out on dangerous journey. Guides and lights were offered to both. One chose to take guide and light, and reached the journey's end safely. The other was sure—he knew the way—did not like the guide, sneered at the light, went by himself, lost his way. One was saved by using light, the other lost by refusing.

Lesson story: We learn to-day about two kinds of hearers. Bring up the missionary journey to Antioch in Pisidia, allowing children to tell as much as possible of preceding lesson, as it is reviewed, the review being the indispensable part of every additional lesson. Divide the blackboard space by a heavy line. Write above it in large letters, HEARERS. On one side, at the top, write REFUSING; on the other, CHOOSING. Tell of Paul's sermon and how the Jews, on seeing the multitudes gathered the next Sabbath, were filled with anger and jealousy—that is, they could not bear to have good news offered to others. They wanted everything themselves, yet were unwilling to take this offer of forgiveness because they did not feel the need of it. Write under REFUSING the words, Angry, Jealous, Blaspheming, Persecuting, explaining clearly. So these Jews

turned away from the light, refusing it. The Gentiles who came together that Sabbath day were ready to hear, glad to hear, and believed what they heard. Write, Ready, Glad, Believing. So they took the light that was offered to them, the good news of Jesus and his love. Those who would not hear lost the chance of hearing more.

Light ray thought: Offering salvation. This is the way to spread the light—to offer to everyone the way to be saved. The guide and light of our story of the traveler were his salvation—that is, they saved him from losing his way and losing his life. Jesus saves all who choose him. He forgives sins; he shows the way; he brings safely home. Drill on Golden Text. No one can be saved with his sins resting on him. They must be taken away. Jesus only can do this. Tell some of the ways that heathen try to have sins forgiven, and how they fail. A drowning man cannot be saved with a heavy weight around his neck; so sins must be taken away, that we may be saved. We cannot find the way in the dark, but Jesus gives light. And light is spread by offering it to all.

Thought for teachers: In order to teach a child about forgiveness we must make him feel the need of it first of all. How far should we go in developing this? The question is difficult, but "wisdom is profitable to direct." A sensitive conscience is a blessing and should be cultivated, not a morbid one. Children should not be accused of crimes, but the sin of not loving and obeying the loving Jesus should be impressed upon young hearts, and the privilege of choosing him as Saviour.

Whisper Songs for May.

FIFTH LESSON.

A little seed in the heart,
Like seed in the soft brown sod,
Shall spring and spring, till the earth shall ring
With prayers and praises to God.

SIXTH LESSON.

A little faith in the heart,
When days are stormy and long,
Will light the gloom of a prison room,
And turn a sigh to a song.

SEVENTH LESSON.

A little trust in the hand
That never will lead astray,
And a light will rise in the dusky skies,
To shine upon all your way.

EIGHTH LESSON.

O trust in the Lord, for he
Forever and ever is ours.
And over us all his love shall fall,
Like the sunshine and the showers.

Order of Service

FOR THE PRIMARY DEPARTMENT.

Second Quarter.

Teacher. This is the day which the Lord has made.

Class. We will rejoice and be glad in it.

T. Let the people praise thee, O Lord.

C. Let all the people praise thee.

PRAYER. (Brief, simple, tender, all uniting at its close in the Lord's Prayer.)

ADDITIONAL LESSON. "The Lord is my Shepherd."

WHISPER RECITATION.

"Great Shepherd of the sheep,
Who all thy flock doth keep,
Leading by waters calm,
Do thou my footsteps guide
To follow by thy side,
Make me thy little lamb."

SINGING.

OFFERING. (Preceded by "Hear the Pennies Dropping.")

MOTION SONG OR EXERCISE. (The lesson teaching should never be begun with a weary or restless class. The children should always be rested and refreshed in some way—preferably a march; but if this cannot be compassed, a bright, lively motion song or exercise, no matter how old it may be. There is danger in seeking the new too urgently.)

LESSON TEACHING.

ECHO PRAYER. (Asking very simply that the little hearts may receive the word, and hold it in store against the day of need.)

SINGING. (A little time should be given in each lesson to teaching some part of a child's hymn. Often the lesson hymn is one which can be comprehended in part by the child, and it is good to store up such teaching in the young mind.)

GOLDEN TEXT DRILL.

LESSON SPECIAL. (From week to week the earnest teacher will want a brief time in which to emphasize some special subject, as temperance, missions, kindness to animals, etc., and it is well to make provision for this in planning the program.)

PARTING PRAYER. (Of but a sentence or two.)
SING OR RECITE:

"Now the time has come to part,
Father, come to every heart,
Go thou with us as we go,
And be near in all we do."

MIZPAH.

Descriptive and Explanatory Index

(Continued from page x.)

- Mark.**—Lesson VI.—Same as John. This man was a "sister's son to Barnabas" (Col. 4. 10), if the usual translation is correct. At all events, his mother was closely related to that eminent Christian worker. He accompanied Paul and Barnabas to Cyprus (Acts 12. 25; 13. 5; 15. 37). He was one of Peter's converts (1 Pet. 5. 13), and was doubtless the author of the second gospel.
- Mary** (mother of John).—Lesson VI.—A godly woman at Jerusalem, at whose house the disciples gathered; the relative of Barnabas (Col. 4. 10).
- Niger.**—Lesson VII.—The surname of Simon of Antioch. From the fact that Niger means "The Black" it has been inferred by some that it is here equivalent to negro, and that Simon was an African; this is not unlikely, but Niger was also a Roman name.
- Paphos.**—Lesson VII.—A town at the western end of Cyprus, greatly devoted to the worship of Venus; now Baffa.
- Paul.**—Lessons VII., VIII., IX., X., XI.—Saul.—Lessons I., V., VII.—A native of Tarsus, in Cilicia, and thus inheriting the privileges of a Roman citizen. His descent and education, which were of the highest order, were wholly Jewish. Under the teachings of Gamaliel, a learned Jewish rabbi at Jerusalem, he became a master of the Jewish law. By trade he was a tentmaker. The first mention of Paul, or Saul, is in the account of the stoning of Stephen, to whose death, by his own confession, he assented. While on his way to Damascus, armed with authority from the priests to bind and drag to Jerusalem all the believers in Christ, he was arrested by a miraculous light that deprived him temporarily of his sight. At this time Christ revealed himself as the object of his persecution, and from henceforth Paul became a new man. He, as he himself says, was the apostle to the Gentiles. He was put to death between A.D. 64 and A.D. 67.
- Phenice.**—Lesson V.—A country extending along the Mediterranean coast north of Palestine for about one hundred and twenty miles. Its breadth varied at different times, but averaged, perhaps, fifteen or twenty miles. It was the only part of Canaan never conquered by the Israelites. In the time of Solomon and Ahab and Phoenicians had very close political and commercial relations with the
- Hebrews, which tended greatly to corrupt the true religion. Tyre and Sidon were its most famous cities. In the days of Rome's supremacy their marvellous mercantile enterprise had declined, and Phoenicia had been made part of the province of Syria.
- Quaternion.**—Lesson VI.—A quaternion was four soldiers who were on guard during one of the four watches into which the night was divided. Four quaternions, sixteen soldiers, each set of four watching three hours, were appointed to guard the prison in which Peter was confined.
- Rhoda.**—Lesson VI.—The same name as Rosa. A maid in the house of Mary, mother of Mark, who was closely related to Barnabas. This house was a regular meeting place of the early Christians. Rhoda recognized Peter's voice as he stood barred in the outer darkness.
- Salamis.**—Lesson VII.—A seaport town on the eastern coast of Cyprus. It was the nearest port to Seleucia. The town of Famagusta was afterward built near its site.
- Sandals.**—Lesson VI.—The sandal did not cover the foot, but was simply a sole of wood or leather underneath the foot, and was bound on it by straps or thongs of leather in a manner analogous to that of a skate in modern times.
- Seleucia.**—Lesson VII.—A seaport of Antioch, about four miles from the mouth of the Orontes River.
- Sergius Paulus.**—Lesson VII.—The proconsul of Cyprus when the apostle Paul visited that island with Barnabas on his first missionary tour. He willingly heard Paul, examined the claims of the Gospel, and accepted the evidences of its truth.
- "Shaking off the dust of the feet."—Lesson VIII.—This simple ceremony obeyed a command given by our Lord (Matt. 10. 14). It symbolized an entire severance of relationship—a sort of excommunication before any communion had been formed; the apostles thus publicly and formally free themselves from the judgment impending over these rejecters of the Gospel.
- Simeon.**—Lesson VII.—An ancient form of Simon, which name occurred frequently among the Jews.
- "Unleavened bread."—Lesson VI.—The thin cakes of bread, made without yeast or leaven, the only kind eaten by the Jews during the passover week.

Consecration Hymn.

"This is our motto:—'Look up! Lift up! Lend a helping hand!' May our Father in heaven appoint with the consecrated power to live up to its high measure of helpfulness."—Rev. Da. Withrow, at Epworth League Inauguration.

Words by LLEWELLYN A. MORRISON.

1. Lo! ten thousand tune-ful voi-ces Blend in con-se-cra-tion song;
 2. Still, with-in each Christian na-tion, Sor-did souls, low sunk in sin;
 3. So, the na-tions, ransomed by Him, Shall the gos-pel grace ob-tain;

Eve-ry love-won heart re-joices—Zi-on's templed courts they throng;
 Wait the mes-sage of Sal-va-tion, And the peace its light may win,
 So, the world shall glo-ri-fy Him; Truth and Right and Pure-ness reign

Youths and maid-ens, pledged and plighted, Firm to be and strong to do,
 Need our lov-ing words to lure them Up-ward to the rest-ful skies;
 Ov-er Sin and Wrong vic-tor-ious, All shall walk in wis-dom's ways;

In the name of Christ u-ni-ted, To their Epworth mot-to true.
 We must for the Lord se-cre them, This is our be-loved em-prise.
 Heaven and earth, in an-them glo-ri-ous, Blend in un-i-ver-sal praise.

CHORUS.

Look up! Look up! Lift up! Lift up! Lift up! Lend a help-ing hand! helping hand!

REFRAIN. Softly. Intercessory.

Lead us! Lead us! Lead us! Lead us! Lead us! Lead us in - to light! in - to light!

Look up! Look up! Lift up! Lift up! Lift up! Lend a help-ing hand! helping hand!

Guide us! Guide us! Guide us! Guide us! Guide us! Bat-tling for the right! for the right!

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Part II.
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